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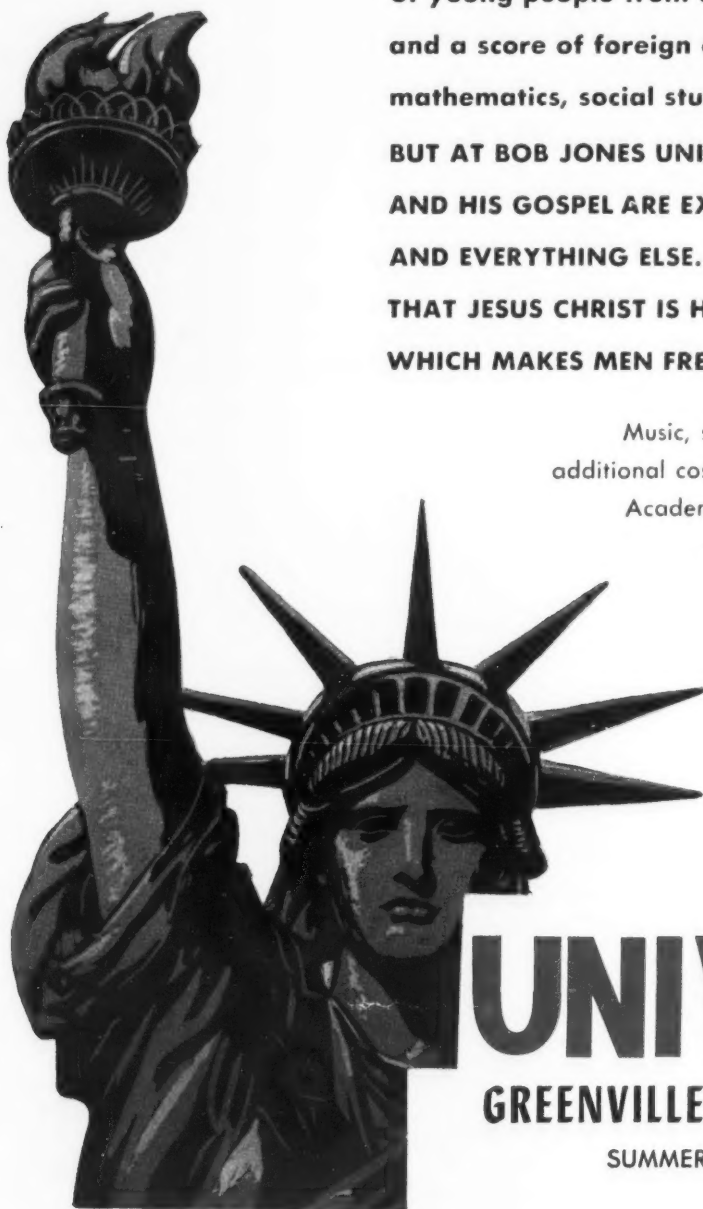
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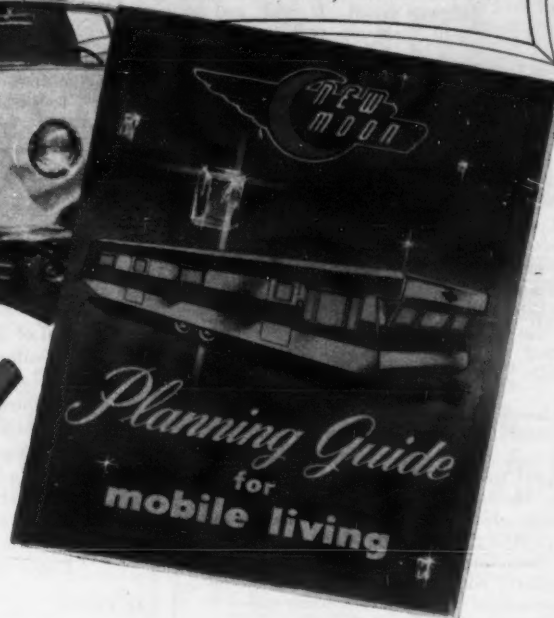
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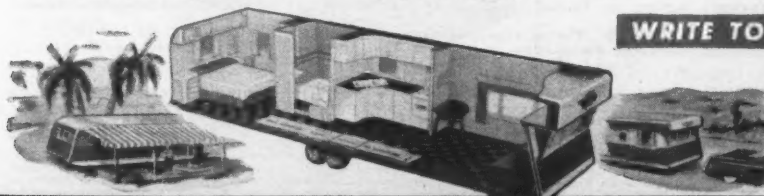
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All in the Family

"**Rabboni!**" Mary exclaims as she discovers the "gardener" to be the Risen Master. Charles Zingaro, the cover artist, reminisces: "I was thrilled when given my very first illustration by CHRISTIAN HER-



ALD on a bright sunny day. If it should be proved the weather was otherwise, I wouldn't be surprised. It was and always will remain a beautiful day to me. For since then I've come in daily contact with the Holy Bible."

Son of pioneer Methodist missionaries to China, John Caldwell (*Laughter on the Hill of Martyrs*, p. 29) married the daughter of Presbyterian medical missionaries to Korea. When the Communists struck across the 38th parallel, the newlyweds barely escaped from Seoul, losing all their worldly goods. Since then John has been writing (his "China Coast Family" is a Family Bookshelf selection) and lecturing.

A church officer for 25 years, De Witt Reddick diagnoses the church's most difficult task as that of persuading members to speak to others about their faith. "That's why the story of Swanson Yarbrough (*Fisher of Men*, p. 54) appealed to me. He is doing what every Christian should be doing." Of home life: "Today I am physically sore, for son Bryan took me on a Scout hike last week. His troop called it a 'survival hike.' It was."

Ben Brown, an agricultural public relations expert, took time out from publicizing the Holstein-Friesian Association of America to make a movie for his church, and on page 35 he tells how he did it. "Since it hardly seems fair to picture me



with a Holstein cow, the snapshot shows my workshop which, when one has a house and two little girls (Amy, 3½ and Wendy, 2), is more an economic necessity than a hobby."

May: A powerfully thought-provoking piece about mercy-killing by a daughter who could have let her suffering mother die by simply doing nothing, and who wonders yet if she made the right decision. . . . A profile of the young Christian governor of Tennessee. . . . Faith Baldwin. . . . Bess Streeter Aldrich. . . . Billy Graham.

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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VOLUME 77 NUMBER 4

CHRISTIAN HERALD

Do queer sensations of pain... fatigue... anxiety... ever frighten you?

The new book by this famous physician explains your problem, charts the way back to health and the joy of living



Dr. Edward Spencer Cowles

is an acknowledged leader in psychosomatic medicine, director of the Park Avenue Hospital in New York. He wrote the national best seller, *Don't Be Afraid*. Galen Drake, CBS commentator, says of Dr. Cowles' new book: "I think it is the greatest contribution to hitherto helpless people suffering from fear and fatigue that has been written in the last 100 years."

IF odd, inexplicable sensations of pain, constant fatigue, or fears you can't dispel are filling your life with misery—here is a book that may prove of tremendous help to you. In it a doctor, who has helped thousands to vigorous new health, sets down in simple, straight-forward language the scientific explanation of how conscious or subconscious fear resulting from fatigue can be the cause of many puzzling ailments.

Dr. Cowles' amazing work at the Park Avenue Hospital is known to doctors and psychiatrists throughout the country (see comments elsewhere on this page). Many of them have sent him patients who have undergone what they consider "miraculous" cures. His discovery of emotional nerve fatigue as the basis of so many baffling symptoms, mental and physical—and the ways in which *you* can prevent it, detect it, or combat it—are set forth in clear language any layman can understand.

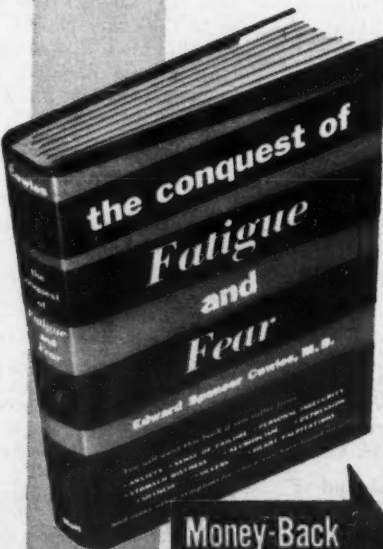
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THE CONQUEST OF FATIGUE AND FEAR is based on Dr. Cowles' experience in helping people. Throughout the book he makes every point clear with actual case histories showing exactly what the patient's problem was, how it was overcome, and how others can achieve the same relief.

In his many years of practice, Dr. Cowles has seen hundreds of patients who were harassed, fearful, and despondent: People who felt completely lost and alone, outside all normal life because their physical and mental condition made them unsure of their actions and behavior. People condemned by their friends as hypochondriacs with imaginary illnesses. People clutched in the fear of mental breakdown who felt cut off from their families. People ashamed of their strange symptoms. People who dreaded contact with the world. People whom years of treatment had not helped. These and others like them have all recovered, without hospitalization, without months of costly psychiatric sessions—sometimes in a matter of weeks!

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"Dr. Cowles has performed a real service, not only for the general public but the members of the medical profession, and especially for the general practitioner, who sees these cases in their early stages when it is possible to save the patient months and even years of emotional suffering and economic loss." — WILLIAM SHARPE, M.D., Former Director of Neurosurgery, Manhattan General Hospital, N. Y. C.

"Many of the patients that I have seen with Dr. Cowles have consulted the leading men in the medical field without benefit. With Dr. Cowles' method, they recover their health." — MAX EINHORN, M.D., The Late Emeritus Prof. of Medicine, N.Y. Post-Graduate Medical School and Hospital.

Dr. DANIEL A. POLING says: "You imperatively need it."

"I am bound to change a truthful but inadequate 'blurb' which appears on the jacket of this book. It reads, 'You will want this book if you suffer anxiety, a sense of failure . . . fear . . . depression . . . alcoholism, etc.' —change that word want to need! Whether at the moment you want it, you do imperatively need it. With the endorsements of eminent doctors, the eminent doctor-author of this remarkable volume brings his knowledge and experience down to the grass roots of human ills. The title is a true chart for the fourteen clear and convincing chapters that follow. Particularly timely and convincing."

IS your business or social life being ruined by extreme shyness, self-consciousness, or nervous apprehension that ties you in knots when you must meet people, address a group, or begin a new activity?

Do you wake up feeling tired or fearful, so that each day is a torment you know will end badly, instead of a happy adventure full of promise?

Do you fear heart disease, cancer, insanity, because you sometimes have sharp pains, digestive upsets, mental lapses, and other symptoms—even though doctors have said you are organically sound?

These are the kinds of cases Dr. Cowles discusses. If you or a loved one suffer from anxiety, stomach distress, a sense of failure, personal insecurity, alcoholism, depression, acute shyness, ulcers, heart palpitations—you owe it to yourself and your family to see this book, read it, find out how much it can mean in health, happiness, freedom from fear.

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DOCTOR



POLING

ANSWERS YOUR QUESTIONS

Revised Standard Version

● What would you think of such statements as these, heard in a Bible Study Class? 1) "The Revised Standard Version is just someone's interpretation—not a translation." 2) "The National Council of Churches gets a good rake-off from the sale of the Revised Standard Version."

NEBRASKA

E. F. S.

1.) Any translation is to some extent an interpretation. However, the Revised Standard Version does not claim to be a translation at all. It is a revision of the King James translation. 2) Any Bible publisher, seller or copyright owner makes money from Bible sales. The National Council is the copyright holder of the Revised Standard Version. Even Bibles which are sold very nearly at cost must provide a certain margin of profit in order to cover the overhead of preparation and distribution.

Flowers on the Altar

● Do you think it objectionable to use artificial flowers on the altar when real flowers are not and cannot be made available? I am of the opinion that the practice is wrong. Other members disagree with me.

SOUTH DAKOTA

F. S.

In this instance, I agree with those who disagree—granting the situation is as stated. Some artificial flowers are exquisitely beautiful.

"Born Again" Christians

● Some churches known to me insist that you describe and know yourself as a "born again" Christian. Is this a scriptural condition—I mean, as to the use of that phrase? Do you not think that it is sometimes overdone and might be a shibboleth?

TEXAS

G. T.

This question, for me at least, answers itself.

Terminology

● In the October issue of CHRISTIAN HERALD, when you were asked if the book, "Atheistic Communism—Encyclical Letter of His Holiness Pope Pius XI," is the reason why so few Roman

Catholic priests join the Communist causes, you replied, among other things, that it "is written for Catholics." Did you not mean Roman Catholics? Do you not regard all Christians, whatever their denominations and whether of Roman Catholic or Protestant faith, as belonging to the Catholic Church or the Church Universal?

PENNSYLVANIA

H. C. M.

Definitely that was a slip—whether made by me or typographically. I should have written, for so I believe, "Roman Catholics."

Jesus in England?

● I just read an article in a weekly journal which seems to press good argument for locating Jesus in England during a portion of the years between 13 and 30. Do you think there is any justification for this?

MARYLAND

W. M.

My answer to this question is no. I do not think that there is either justification or good argument for locating Jesus, at any time, in England.

Infant Baptism Sufficient?

● My husband was baptized in infancy and sometimes I think that he is not satisfied. He has been a Christian since childhood and is a wonderful man who never talks about the good he does. Am I a coward for not keeping after him to be immersed?

OHIO

Mrs. B.B.

You are not a coward, and from your description of your husband, you need not worry about his future state. I am glad you do not "pester" him. Just keep him in your prayers.

Forgiveness for Sin

● Years ago I committed the blackest sin. The one I sinned against is dead. I have sought forgiveness but I do need reassurance. Can you help me?

MONTANA

M. G. A.

"Seek and ye shall find. Ask and ye shall receive." If God keeps his word, and He does, the one asking this question has been forgiven. The assurance is not from me, it is from God. You have every reason for complete assurance. To doubt this is to doubt God.

Books on Christian Education

● What is "Christian education"? How may I learn about it?

MISSISSIPPI

(Mrs.) L. M. S.

Christian education is a large subject. Almost any denomination has books of its own giving information about education at the church level. The American Baptists have two books that I know of on this subject, one by Oliver Cummings and the other by Richard Hoiland, both published by Judson Press, Philadelphia, Pa. The Standard Publishing Company has a book, "Christian Education and the Local Church," by James DeForrest Murch.

Jesus' Brothers and Sisters

● In a recent Cathedral Hour broadcast, a priest stated that Mary, the mother of Jesus, was a virgin all her life. I had always thought Jesus had brothers and sisters. Is it true Mary never had any more children?

NEW YORK

(Mrs.) E. M. P.

The Roman Catholic Church does not believe that Mary, the mother of Jesus, ever bore other children. The Protestant faith does not accept the Roman Catholic position. We are fully convinced that Jesus had blood brothers and sisters. This fact in no way contradicts our belief in the Virgin Birth of Jesus Himself.

Officiation by Former Pastor

● Two young people of our church were married recently by a former pastor who now preaches in an adjoining town. Our present minister was peeved and jealous because they had not come to him. He feels that they should have gone to the other church away from their home town if they did not want the home-town preacher to perform the ceremony. What do you think?

MAINE

A. H.

I think that middle ground would have been the better course. The former pastor should have been assisted by his successor. The two men should have officiated together. In my own experience this plan has, on many occasions, worked out harmoniously and happily for all concerned.

Where Did God Come From?

● A student of high-school age asked me, "If everything except God had a beginning, where did God come from?" Well, where?

INDIANA

(Mrs.) R. F. B.

The first four words of the Bible are the final and, for me, adequate answer to that question: "In the beginning God. . . ." When the beginning began, God was already there!

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Easter in Her Heart

No one who met Eleanor could ever again doubt
the reality of the promise of boundless life

By JOHN G. FERRY

EASTER is our constant faith that, as God permits nothing of the material world to be destroyed, so He permits nothing of the spiritual to be lost either. It might be transformed, as St. Paul has reminded us, from a spiritual body. But destroyed? Never! Our Easter faith in the indestructibility of life must have its beginning at the empty tomb, but it must be sustained in the dynamics of our daily experience.

Such an experience is mine in the knowledge and love of one whose memory I cherish.

Eleanor was an invalid at eighteen. She died at twenty-one. That is, if such a radiant personality dies at all. But in those short years that she graced an invalid's cot she lived a life of eternal dimensions.

Because it was my good fortune to walk in the sunlight of her radiant life, it has never been possible for me to doubt the reality of Easter morning. For she radiated the Easter message which was in her heart—the message of boundless life.

As I picture her in my memory, I can see her lying in her bed—burnished silken hair framing her sensitive face. She had the most expressive brown eyes I have ever seen, from which shone the sunlight of her soul. I can still hear her laughter, like the pealing

of silver bells. Her life was completely surrendered to His. Her trust was complete. And her personality was like a gentle breeze across an orchard in full bloom.

Eleanor was not always an invalid, although she always suffered from her physical weakness. In her early years she even rebelled against it. Because the doctors told her she mustn't swim, she was constantly at the swimming pool. Because they told her she mustn't skate, that is what she wanted to do.

Yet her reaction was merely the rebellion of a spirit that sparkled with a love for life. She was a beautiful girl, and with a sense of humor that won her many devoted friends.

In spite of her vitality of spirit, the inevitable finally came. She was informed that she must go to bed for a year and take a complete rest. Her immediate reaction was a defiant, "I would rather be dead!"

Lying in bed for days and weeks and months and years gives a person much time for thought. For some thus afflicted, thoughts grow bitter and poison the soul. For others, thoughts are projected outward in such a way that the experiences of many people are shared. This was how Eleanor learned to live.

Her young friends came to see her
(Continued on page 81)

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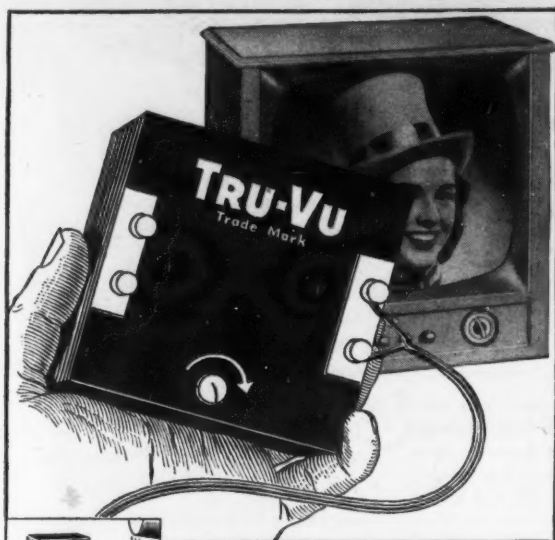
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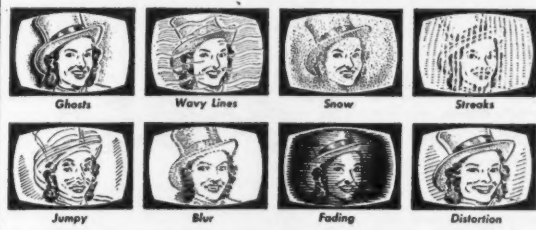
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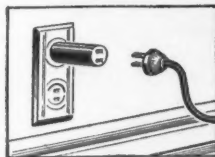
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"I Remember"



Edited by KENNETH L. WILSON

*There's something in "the parting hour"
Will chill the warmest heart—
Yet kindred, comrades, lovers, friends,
Are fated all to part;
But this I've seen—and many a pang
Has pressed it on my mind—
The one who goes is happier
Than those he leaves behind.
No matter what the journey be—
Adventurous, dangerous, far
To the wild deep, or black frontier,
To solitude, or war—
Still something cheers the heart that dares,
In all of human kind;
And they who go are happier
Than those they leave behind.*

EDWARD POLLOCK

From Mrs. M. L. Grissom, Columbia, Ky.

*He cannot heal who has not suffered much,
For only sorrow, sorrow understands;
They will not come for healing at our touch
Who have not seen the scars upon our hands.*

From Lillian R. Dickson, Taipei, Formosa

IF ALL our misfortunes were
laid in one common heap,
whence every one must take an
equal portion, most people would
be contented to take their own
and depart.—**SOLOH**

"And what is faith?" I hear you say.
I think it's this, that when you pray,
Our Lord leans down in love so dear
And says "You're not alone. I'm here."

EVA PARKS

From Mrs. Rose Capwell, Cottonwood Falls, Kans.



*Why worry? Are tomorrow's skies more blue
If on our beds we restless roll and toss
With burning sleepless eyes until the morn,
Building bridges that we may never cross?*

Author Unknown



I saw God wash the world last night
With His sweet shower on high;
And then when morning came
I saw Him hang it out to dry.

He washed each tiny blade of grass
And every trembling tree;
He flung his showers against the hills
And swept the billowy sea.

The white rose is a deeper white;
The red, a richer red,
Since God washed every fragrant face
And put them all to bed.

There's not a bird, there's not a bee
That wings along the way,
But is a cleaner bird and bee
Than it was yesterday.

I saw God wash the world last night;
Ah, would He had washed me
As clean of all my dust and dirt
As that old white birch tree!

—WILLIAM L. STIDGER

From Carrie V. Copp, Philadelphia, Pa.



Last Easter when my voice was lifted up
To sing the praises of my Risen Lord,
I had not tasted sorrow's bitter cup;
The music held for me no minor chord.
This Eastertide my stricken heart sends up
The strains I lift in accents clear and strong,
For I have drained the dregs of sorrow's cup
And learned the meaning of the Easter song.
I know the sweetness of the minor chord,
The glory of the major full and clear;
I know the power of the Risen Lord—
He lives, and they shall live whom I hold dear.
And though I cannot help the tears that flow,
And though my heart is sad as heart can be,
I sing the Easter song because I know
The blessed Easter message is for me

ZULA EVELYN COON

PRAYER FOR A CHURCH

Thou I am built of stone and sand and clay,
I'm dedicated to Thy service here.
To keep this place in honor to Thy name,
And lift my spire to things that men hold dear,
May reverence abide, and contrite hearts
Kneel at my altars and Thy blood atone;
May mercy light the candles at this shrine,
And justice fill the chalice at Thy throne.
Help those, Dear Lord, who gather strength in me,
To bear forth truth unto a better day;
As golden sunlight falls through colored panes,
May loving kindness shine through those who pray.
Keep wide my doors that all who enter in,
May know that worship leaves no room for sin!

FLETA BRUER GONSO

From E. Harold Klingel, Sugar Creek, Ohio

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

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• AT HOME •

BRAWL: Kid gloves are traditionally shed in an election year. That's to be expected. If you think your political philosophy is dead right and the other fellow's is dead wrong, you don't go around saying, "After you, Alphonse." But as this year's brawl began, they were using brickbats the size of man-hole covers.

Sherman Adams wielded a whopper when he accused Democrats of being "sadists," trying to substitute a "Fear Deal" for a Fair Deal, thereby talking the country into a depression. If a depression comes, Democrats will certainly use it for evidence, but they'd be stark mad to *want* one; unemployment, foreclosures, despair will not pass unsmiling over Democratic lintels.

Senator McCarthy went off in full cry with a series of speeches on "Twenty Years of Treason," the twenty years being those from 1932 to 1952. Senator Jenner stumped through Indiana and Minnesota, charging that the Democrats had "permitted traitors to bring us close to military defeat." So it went.

Granting that neither of Ike's immediate predecessors was particularly noted for verbal restraint, especially during an election year, we're nevertheless glad that President Eisenhower and Vice President Nixon and Senate Majority Leader Knowland have whistled in the hounds.

HOW: What set off the hounds in the first place? The professionals think—aside from the principles involved (and don't for a moment think that principles are limited only to those on one side of anything)—that it's the way to win the election. Ike—aside from the principles on his side—thinks it's not the way to win. The President argues that the Republicans must win on what they *do*. The professionals shake their heads at such a scandalous idea, and argue that the Republicans must win on what the Democrats *didn't do*. Ike's approach has little of tinsel and neon. It's not the kind of thing you can blazon over a sideshow tent to attract a crowd. You *can* get a crowd with the Communism-in-government approach.

Democrats have their own dilemma. They can say that Ike isn't going far

enough on defense, health, housing, and the like—but they're going along as far as he does go. A pledge to out-Ike Ike is no shining crusade. What's left? Exploitation of such economic decline as develops. It's dramatic. But it's dynamite.

CAT: The Bricker Amendment aroused a storm. A citizens' committee co-chaired by John W. Davis and Lucius Clay incomprehensibly called it an "attack upon the Constitution." Senator George (D., Ga.) on the other side of the fence, told his colleagues that he did not want "any President to make an agreement with Turkey that will preclude me from killing a cat in my back alley at night."

What is the net result? For one thing, we think Presidents and Secretaries of State will think twice before again taking the country, single-handedly, into a Yalta or Potsdam or Madrid. Compacts originating with the United Nations also—perhaps especially—are in

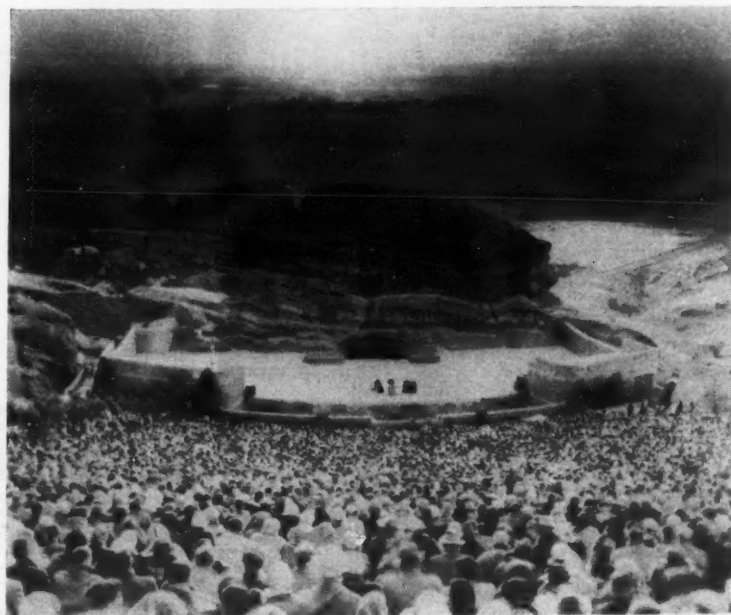
for a careful scrutiny by all hands, from here on.

HOG: In 1946 Robert Ralph Young put a hog in the headlines. In newspapers across the country, the new head man of the Chesapeake and Ohio railroad needed, "A hog can cross the U.S. without changing trains—but you can't." It wasn't long until men and hogs had equal rights.

Now the chip-shouldering Mr. Young is fighting for control of the nation's second largest road, the New York Central. He owns more stock than any other individual, thinks it's only right and proper that he be named chairman of the board of directors. When he broached the suggestion, he ran right up against a red board. NYC's management claimed that, if elected, he would fritter the railroad into bankruptcy with his impractical schemes. Mr. Young doesn't agree.

All of which has the makings of the biggest railroad wrestling match of the century, winding up at Albany, May 26, when some 40,000 stock owners cheer or jeer in person or proxy. Win, lose or draw, it's the Robert Youngs who make life interesting for bystanders and downright exciting for companies that don't have an "impractical scheme" in a million years.

LINDBERGH: We don't ordinarily pay much attention to nominations for gen-



RNS

SUNRISE: All over America Easter sunrise services will be held in churches, in parks, in amphitheatres, reliving Resurrection dawn. Last year, over 10,000 attended the service held in the huge valley arena of the Park of the Red Rocks in Denver, sponsored by the Denver Council of Churches.

erals and such in the Air Force or any of the other armed forces. One nomination recently did catch our attention, and we found ourself mentally applauding. President Eisenhower asked the Senate to make Charles A. Lindbergh a brigadier general in the air reserve. In our estimation, one of the sorry chapters of American history was enacted in April of 1941 when Mr. Roosevelt publicly denounced Lindbergh, who was then campaigning to keep the U.S. out of the war with Germany, as a defeatist and appeaser. Lindbergh thereupon resigned his commission as a colonel, to serve as a civilian consultant during the war, often flying dangerous overseas missions. We didn't happen to agree with Mr. Lindbergh, just as there have been many other folks we didn't agree with then and don't now. But if Americans are refused the opportunity to state their minds, they are refused everything. "Lindy" is a mellowed, wiser man today. His breathtakingly discerning book proves it. President Eisenhower, also a discerning man, has brightened a tarnished spot on America's honor.

BUTTER: On the first of April, price supports on butter, cheese and dried milk drop from 90 per cent of parity to 75 per cent. It means that the retail price of butter will go down about eight cents. Inevitably, more butter will be sold. This man Benson is showing himself as a man of action. It was time for somebody to go into action, either to cut supports or build more warehouses. Figures prove it. In storage at the time Secretary Benson made the slash: 270,559,320 pounds of butter; 282,040,354 pounds of cheese; 469,558,981 pounds of dried milk. The value of these stored products was \$370 million. Government-owned surpluses have increased sixfold during the last year in a sorcerer's-apprentice routine that was astounding if not terrifying.

Everybody thought that Benson was too scared to shorten price props, too concerned for his own head. Seems that he's one of the few men in this world who values his conscience more than his head. It's not a universal trait. A Republican Congressman of Wisconsin, for example, registered a prompt wail. Not that some farmers would be hurt. Not that some folks who badly needed money would have less of it. His gripe: the action could have "serious political repercussions"!

COURIER'S CUES: Take comfort (!)—your income-tax reckoning next year may be due in April, instead of March. . . . Two opinions on timing of a business upturn: one, early fall, '54; the other, early '55. . . . Looks more and more as if you'll get additional tax re-

lief this year. . . . Hawaii's chances as a state: fair; Alaska's: poor. . . . Army now has about 4000 Negro officers, Air Force more than 1100, Navy fewer than 100. . . . Food shortage in East Berlin is again due to reach crisis proportions in April.

What price prejudice? Chicago police department has spent more than \$1,500,000 to protect Trumbull Park Housing Project from recurring racial disorders.

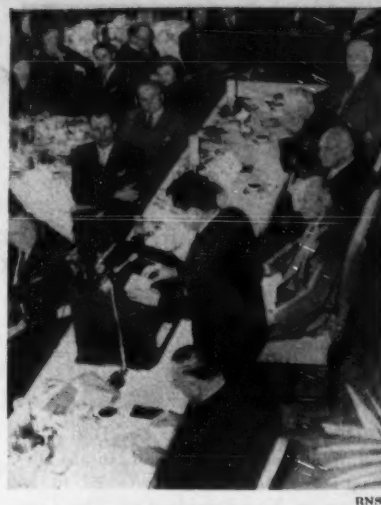
• ABROAD •

INDO-CHINA: Is it to be another Korea? Is the U.S. "inching" into war in Indo-China, as Senator Stennis (D., Miss.) and a lot of other people fear? President Eisenhower spoke for all of us when he expressed the opinion that it would be a tragedy for the U.S. to get involved. But how much farther do we have to go to get "involved"? At the same time the President spoke, 105 Air Force technicians arrived in Hanoi to join 125 others previously in Indo-China maintaining American aircraft given to the French. We were already furnishing 785 million dollars a year, about half going to France to apply on her war budget. In addition, we were supplying 200 million dollars' worth of equipment a year. Our total is running at a billion dollars per annum—65 per cent of the cost of the war. How far from "tragedy" are we?

BACKGROUND: Why hasn't somebody won the Indo-China war? Several reasons. On one side, it's primarily a guerilla offense; on the other side, a Maginot Line defense. The Communists, despite French fortifications, slip in and wreak havoc. When the French reach for them, the Reds simply fade into the local population. "Not enough manpower," is the French apology for their pillbox policy. Yet their colonial reflexes resist a U.S. buildup of the Vietnamese Army. Nor has colonialism given the anti-Communists a backlog of patriotic fervor. Vietnam is getting its independence, but nobody's shouting out the news. There is no strong national personality around whom the people can rally—as different from Korea as day from night. The Communists, on the other hand, have a cause and they have a leader—Ho Chi Minh. The Vietnamese need to see dramatically the freedom in their future. But who can say if the world has waited too long?

BERLIN: The Big Four Foreign Ministers conference has come and gone. That's just about the most significant thing you can say regarding it.

Mr. Molotov suggested a 50-year treaty among European states, leaving out the U.S. and Britain. Mr. Molotov



PRAYER BREAKFAST: President Eisenhower joined top government leaders at a prayer breakfast which opened the annual Christian Action Conference sponsored by the International Council for Christian leadership in Washington, D. C. Reading Scripture is Vice-President Nixon. Seated next to the President are: hotel executive Conrad Hilton, host to the breakfast, and Chief Justice Earl Warren of the Supreme Court.

was for it. Everybody else was against it. Such a treaty would mean that Europe abandons the North Atlantic Treaty Organization and that Russia abandons nothing.

A treaty with Austria was not signed. Mr. Molotov said with a straight face that no obstacle remained in the way—*nothing but* the West's agreement to the neutralizing of Austria and the keeping of Big Four troops on Austrian soil until a German peace treaty is signed some day, somehow, somewhere! Mr. Molotov ought to be on television. He'd be a wow with comedy.

One value of this talk-talk approach to the world's problems (and more is coming April 26)—it eventually shows up a nation for what she is. Austria, Germany, France, too, now know without a doubt who is the obstructionist.

COFFEE: When we came upon a little booklet put out by U.S. Department of State, we thought the title, "The Economics of U.S. Foreign Policy," represented an exceedingly crass piece of thinking. Why should economics have anything to do with foreign policy? Then we looked into our morning cup of coffee and realized that, like it or not, the two are inevitably related. That cup of coffee costs more than it did a few months ago. Coffee drinkers from Maine to California began muttering in their cups. A dollar and more a



"THE ROBE" CITED: Dr. Daniel A. Poling presents a Christian Herald Distinguished Achievement Award to Al Lichtman, Vice-President of 20th Century-Fox, for its production, "The Robe." In CinemaScope, "The Robe" marked a technical milestone as well as contributing to religious drama.

pound was too much; it must be a conspiracy of Latin Americans. Boycotts were organized. Tea boomed in popularity. The Senate voted to place the New York Coffee Exchange under Federal regulation. A delegation from American women's club left for Brazil to study the coffee situation firsthand.

And Brazilians fumed. The reason for higher prices was simple, they said: coffee was in short supply. Large numbers of coffee trees had been killed. Coffee wouldn't again be plentiful—and cheap—until new trees were bearing, no matter how many investigations were made or laws passed or brows beetled. Brazil resented the implication that she was trying to gouge the U.S. consumer. She resented the boycotts. Coffee is the principal export of Brazil and at least five other South American countries. As coffee goes, so go those nations. If the U.S. refuses to buy, or tries to bargain down the price, a continent suffers and casts dark looks northward.

So there you have in your coffee cup an illustration of "The Economics of U.S. Foreign Policy"!

• CHURCH NEWS •

FESTIVAL: Once every twelve years comes the great Kumbh Mela festival at the confluence of the Ganges and Jumna rivers. Once in many generations comes a "new moon eclipse day," decreed not by astronomers but by astrologers. This year the two events coincided, affording a unique moment for "spiritual cleansing." Three million Hindus assembled, waited restlessly for 2000 holy men to plunge first into the water. Someone in the vast multitude

pushed, and a stampede was on. So tight was the crush that to lose one's footing was to lose one's life. The old, the weak, the infirm gave up the fight and sank down to be jellied into the earth. Mothers held their babies aloft for protection, until they, too, were engulfed. Four hundred died—in the name of religion and futility.

EMPHASIS: More than a thousand students from four Peoria (Ill.) and East Peoria high schools took part in the community's fifth annual Religious Emphasis Day—an observance that other communities could well examine with a view to emulation. Such a day could be deadly or simply boring. At Peoria it was neither. Released from classes, the young people met in small discussion groups at five downtown churches under the leadership of 50 clergymen and city leaders. They talked about problems bothering them—the "controversial" hot-potato problems that practically all schools (and a disturbing number of churches) won't touch with a ten-foot pole: "How can religion help to combat juvenile delinquency and the use of narcotics and alcohol by youth?" "What are the effects of war upon people in relation to their religion, housing, habits, thinking and attitudes?" "Is interfaith dating and marriage advisable?" "What are the pros and cons of cliques and social clubs?"

No wonder a thousand turned out!

ROME: Nineteen presidents of Italy's Roman Catholic episcopal regional conferences issued a joint pastoral let-

ter from Pompei. They warned in a same-breath denunciation that the spiritual unity of the faithful was being threatened from two quarters: Communism and Protestantism. The bishops compounded their charges with the accusation that some parts of the population exploit miserable material conditions "in favor of atheistic Communism," whose exponents and press do not hide their sympathy and help for dismembering Protestant propaganda." All parish priests were asked to "fight these insidious moves against the faith."

It will be interesting to see how many—or if any—American Roman Catholics protest.

BOGOTA: Charges by the National Council of Churches in the U.S. of persecution of Protestants in Colombia, apparently struck a live nerve ending. The Colombian Interior Ministry has sent a circular letter to provincial governors and other authorities, on the subject of non-Catholic religious activity. The circular was labeled, perhaps optimistically, as the government's "final instructions" on the subject. Gist: no public proselytizing nor use of any means of "propaganda" outside places where services are held. And gratuitously, "In any event, in the performance of a cult of religion other than Catholic, they must respect Christian morality, the Catholic religion, her ministers and the laws of the republic, and such acts are not to be subversive of public order." Commented the Primate of Colombia, Crisanto Cardinal Luque: the

CHURCH "TIME CARDS": New method of recording attendance at Trinity Methodist Church, Kansas City, Mo., features a time card system much like that used by clock-punchers in many business plants. As a worshiper enters he removes from a rack a card bearing his name and drops it into a receptacle. Cards are later punched for that particular service and restored for use next Sunday.

RNS



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measure "eliminates the pretext on which a wide sustained campaign of dishonor to the country is being carried out abroad as though there existed in it any religious persecution against Protestants."

Q.E.D.?

WASHINGTON: President Eisenhower, with a large group of top government officials, attended the annual Red Mass at St. Matthew's Cathedral, which once marked the opening of court terms, is now a tradition. Archbishop Patrick J. O'Boyle celebrated Mass, Msgr. John K. Cartwright preached. It was the first time a President of the United States had ever attended the Red Mass in Washington, and the first time any President, while in office, had been present at any Roman Catholic Mass, since President Wilson went to the Pan-American Mass in 1913. With the President were Chief Justice Earl Warren and other Justices, large delegations from both houses of Congress, ambassadors and diplomats from more than twenty foreign countries.

Washington was perhaps our most eloquent rebuttal to Rome and Bogota!

WORKERS: In no attitude of crowing (for crowing when we look at others could well turn into crow-eating when we look at ourselves), we pass along results of a survey published in the current issue of *Ecclesia*, official organ of Spanish Catholic Action. The investigation was carried out by priests who serve as spiritual advisers to the official National Trade Union, which represents millions of Spanish workers. The priests found widespread religious apathy and ignorance among working men, and discovered, generally speaking, that workers: believed the Roman Catholic Church favored the moneyed classes; preferred to have priests keep out of politics; preferred that Church and State remain independent of each other.

This in Spain!

IN BRIEF: Southern Baptist giving to all causes in 1953 increased 12.4 per cent over 1952; per-capita contributions went up from \$32.48 to \$35.36, of which missions took \$6.14. . . . Mississippi legislators finally managed to distinguish between gospel singing (not subject to tax) and hillbilly singing (which is). . . . One out of every ten Lutherans in the world today is a refugee. . . . Methodists recently commissioned 51 new missionaries, most of them veterans of World War II . . . and the Methodist Board of Missions decided to build a \$2 million Methodist college at Anchorage, Alaska. . . . More than a third of all Boy Scout troops are now sponsored by Protestant churches.

The Salvation Army operates 19,491

social institutions and religious centers in 85 countries, according to latest reports. . . . Church construction in January broke all records for the month, with starts totaling \$43 million. . . . The Missionary Training Institute, Nyack, N. Y. (Christian and Missionary Alliance), has acquired \$470,000 "Sky Island," a palatial stone structure on a 12-acre estate—for \$75,000. . . . Dr. J. Carter Swaim, Bible scholar, is to head a program of National Council which will "interpret" the Revised Standard Version to America.

• TEMPERANCE •

PREACHERS: The clergy is receiving vinegared and honeyed attention by temperance forces. Meeting at Winston-Salem, the Allied Church League heard several speakers express opinions that some churches and ministers are "dragging their feet" in the fight against beverage alcohol. Clayton M. Wallace of Washington, executive director of the National Temperance League, crisply pointed out that many churches in the United States have yet to say the first word against liquor. Dwight B. Mullis, pastor of Central Terrace Methodist church, accused, "The clergy is not leading but is following laymen in matters of temperance. The hope lies in our laymen."

And at Evanston, Ill., the WCTU, as its 80th birthday present, has offered the clergy something more than rebukes. Mrs. Glenn G. Hays, president, announced cash prizes totaling \$2,700 for the best sermons on total abstinence. National and regional awards are to be given, based on sermons preached at Sunday morning church services between January 1 and the end of October, 1954. For full information (and it would make a subtle hint, indeed, handed to your pastor!), write Sermon Manuscripts, WCTU, 1730 Chicago Ave., Evanston, Ill.

KEYS: There could be the most beautiful backfire in McPherson, Kansas, that citizens have witnessed in years! We will find out on April 6, election day. Church groups decided that the town deserved the right to say for itself whether liquor should be sold there. They began circulating petitions to put a local option measure on the city ballot. In high dudgeon, managers of McPherson's five liquor stores handed over their keys to police in protest. "We just wanted to show this city what it would be like without liquor stores," said one manager. The nearest such stores are 25 miles away.

Perhaps the city discovered that it was exceedingly desirable to be without liquor stores, and the impulsive managers that they locked themselves right out of business!



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THE PEOPLE SPEAK

Tucson, Ariz.—“I have never enjoyed teaching my Adults as much as I have during the past year while I used the new Adult material, BIBLE KNOWLEDGE. My Adult class grew from 15 to 50 during that time.”

Pomona, Calif.—“We have been using the Scripture Press material from Beginners through High School for several years, and I can't express my enthusiasm for it. It's the finest material with which I have worked, and I heartily recommend it in the enlisting of new teachers and workers in our Sunday School.”

Evansville, Ind.—“Your Sunday School material is so fine we had to divide a boy's class that became too big to handle after your material was introduced.”

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Wessington Springs, S. D.—“You should just see our increased attendance in our Junior class this quarter—our first ABGS lessons in that class!”

SP Book Division Offers New Titles

A newly launched book publishing division of Scripture Press is already meeting the need for Sunday School, juvenile, and Bible-centered story books, according to Victor E. Cory, president.

Just released are two missionary adventure stories for boys and girls entitled, “Man-Eaters Don't Knock,” and “Man-Eaters and Masai Spears,” both by Charles Ludwig.

Clarence H. Benson, founder of the All-Bible Graded Series of Sunday School Lessons, has authored a third volume, “The Greatness and Grace of God,” bringing together with new material to former books.

Meanwhile, Laurin J. Zorn, who heads the new division, announces the launching of an entirely new series of books for fall featuring child adventures, Bible stories, and exciting phases of the mission field.



2 NEW BIBLE STORY FLANNELGRAPHS RELEASED

Two more popular Bible stories are now available in flannelgraph materials: JONAH and NAAMAN. Both have been requested by Sunday School teachers, and are now a part of the well-known Scripture Press Suede-graph line.

JONAH Suede-graph tells the complete story of the run-away prophet in five scenes. 8 pages of colorful, suede-backed figures, 4 pages of instructions.

NAAMAN Suede-graph tells the fascinating story of the great Syrian captain who found the true God through a little serving maid. Eight scenes. 6 pages of colorful, suede-backed figures and 8 pages of instructions.

Both Suede-graphs are die-cut for easy preparation.



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SPARKLING TOOLS FOR 2-3 YEAR OLDS TO BE RELEASED

Mrs. Bernice T. Cory, head of the Editorial Division, has announced another brand-new Nursery course, to be released this fall.

The course is designed to meet the growing need for more and better teaching tools for 2- and 3-year-olds. It follows in the train of Scripture Press' already famous “Patty Goes to the Nursery Class” course, launched several years ago.

Complete with simple Bible stories, complete teaching helps and fascinating take-home handwork, the course is based on learning through the five senses. It includes different type pupil-activity book each quarter, quarterly teacher's manual, surprise apron for teacher and unique visual aids.

Written by Mrs. Marie Frost, pastor's wife, school teacher, mother, the course has been completely tested. Children are delighted; teachers are amazed.

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Editorially Speaking...

● A VERY BAD CAMPAIGN

NEWS dispatches in early February carried the announcement that leaders of the "National Religion and Labor Foundation" are planning a campaign to oppose what they describe as a "phoney interest" by certain large corporations in bringing religion into the economic world. Dr. Witherspoon Dodge, Executive Director of the Foundation, used the word "phoney" and said that "corporation effort, etc." was "well financed." He charged, according to the news reports, that the aim of these corporations is to put the "stamp of religious approval on reactionary economic philosophies" and to discredit the labor union movement. Dr. Dodge also mentioned the church and labor as growing farther apart and becoming "more irreconcilable than ever," and he concluded: "Organized labor will reject this attempt to smear its aims and objectives through religion."

These are loose words. They are words not good for American freedom. They hurt brotherhood and good will. One has only to read past issues of "Guideposts," founded and edited by Norman Vincent Peale, to know how unjustified and untrue is the personal attack on this particular clergyman.

But equally unjustified is the language which, if quoted correctly, suggests that businessmen and industrial leaders are hypocrites when they support and practice their Christian faith. Indeed, some of these men have in their plants and industries the very finest labor relations. Right down to the grass roots, these Christian Americans practice what they preach.

● SICK AND TIRED

NINE hundred and forty-four young Americans whom the Chinese Communists have refused to return and who are the forgotten men of the Korean armistice, are the supreme tragedy of the Korean war. They, beyond those murdered, beyond those tortured and buried alive, are the indictment of Communism and our own shame.

These 944 are buried away behind the Iron Curtain. They are the hostages held by the Red blackmailers. But also they are the technicians who have information that the enemy wants. One may imagine—but turns away from doing so—what tortures these men have experienced.

The Korean truce pledged that all prisoners should be returned but, so far as the Reds were concerned, that was considerably less than another scrap of paper. We know the names of practically all the 944—312 from the Air Force, 19 Marines, 3 Navy men and a few more than 600 ground troops. There has been just one pro-

test—an Army communique of last September. There has been no official protest and there has been practically no publicity. These 944 are referred to as "a diplomatic problem," but the State Department insists that they have not yet come under that jurisdiction. The whole thing is a heart-breaking, buck-passing fiasco.

David Lawrence, one of the nation's most authoritative and reliable commentators, has said: "The Communists doubtless expect to use the missing prisoners as pawns—as a means of forcing Red China into the UN or the withdrawal of the United Nations troops from Korea." Another has remarked that one wonders how long it is going to be before boys who are drafted ask: "Are we to be sent into battle and then abandoned?"

And what has the United Nations said about these missing men? The answer to that question is—nothing, absolutely nothing. And what have our allies said about the 944 men? Again the answer is—nothing, absolutely nothing. But our allies did have something to say about the Korean war. Under pressure from them, Douglas MacArthur was not allowed to use maximum power to achieve victory.

Do we grow impatient with those who cry their protests to high heaven against trade with Red China? But who speaks for the 944 missing men? Surely we should at least "Speak."

● DO CATHOLICS BECOME PROTESTANTS?

FOLLOWING the widely publicized announcement several years ago of the "conversion" of United States Senator Wagner of New York to the Roman Catholic faith, the faith of his wife and children, I received a number of communications asking me, "Doesn't a Roman Catholic ever become converted to Protestantism?" Always a conversion such as that of Senator Wagner—and there have been others equally distinguished—raises this and similar questions. And good questions they are. Indeed, some of my Roman Catholic friends have asked the same question.

The article, "Who Said Conversion Is a One-Way Street!" by Will Oursler, found on page 20 of this issue, now gives what is, I think, an authoritative answer to that question.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

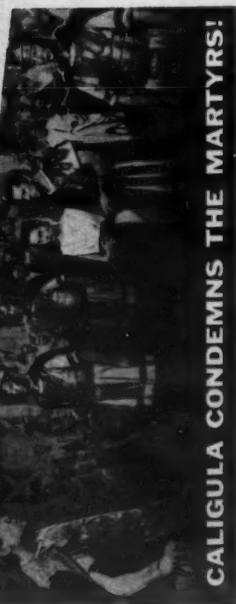
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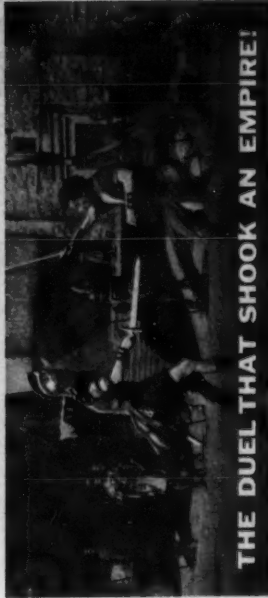
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A Third Day Will Come



TEXT: "After three days I will rise again."—Matthew 27:63

By JOHN HOMER MILLER

Minister, Hope Congregational Church, Springfield, Massachusetts

INTO the world of our everyday life, noisy with the violent forces of evil, Easter quietly comes saying, "Never look upon what happens today as final. The events of any one day are never a closed case. A third day will always come. Wait and see what it will bring."

On a particular day two thousand years ago, Black Friday it was, Pilate and the Roman Empire, Caiaphas and the Pharisees, the milling crowds in Jerusalem thought that the events of that day were irrevocably final, that He who had been born in a borrowed manger, hanged on a cross and buried in a borrowed tomb was completely and forever done for. From their minds they dismissed His as a closed case.

Why should they have thought otherwise? Out of obscurity He had come, born a Jew in a small province of a great empire, despised and rejected by the influential members of His own race, leaving behind Him no written record of anything He had ever said, done or dreamed, the object of hatred and derision, deserted in the end by His few remaining followers. The chances were about a million to one that He would go into blackest oblivion. They would have been fools to have thought anything other than that the events of that day were unalterably final.

Even His own disciples were afraid His crucifixion was final. Everything seemed over for them on the night of Good Friday. They were afraid, dejected, defeated. Some of them were

already making preparations to leave Jerusalem to take up their old tasks. Their expectations for a kingdom had shot upward like a rocket and exploded. Their hopes were buried in the tomb.

They talked with one another in words of blackest despair as they walked the Emmaus Road saying, "We hoped that it was He who would redeem Israel." Suddenly they stopped and one of them hopefully asked, "Didn't He say something about a third day?" The more they remembered, the greater their hope became and they waited in Jerusalem to see what the third day would bring. Well, what happened on that third day we will never exactly know, but something *did* happen on the third day, something so powerfully real that it transformed those defeated disciples into conquering evangelists so that they went everywhere preaching the gospel of their risen Lord and sealing their faith, every one, in martyrdom.

On the third day something happened, something so persuasively real that it changed Good Friday with its tears into Pentecost with its triumph, something that made Christ more of a living force in Jerusalem forty days after His crucifixion than He was forty days before, something which made Pentecost a greater demonstration on His behalf than Palm Sunday. Out of that tomb came Christ. Out of it came His church. For two thousand years, now, the Church has survived every war and revolution; it has seen the

Caesars, the Napoleons, the Hitlers come and go, and empires rise and fall.

*Egypt's might is tumbled down
Down adown the deeps of
thought.*

*Greece is fallen and Troy town,
Glorious Rome has lost her crown.
Venice's pride is nought.*

*But, Lord, Thy Church is praying
yet,
A thousand years the same.*

To us who are troubled and cast down by the happenings of any one day Easter comes saying, "The events of no one day are ever a closed case. Only what happens the third day is irrevocably final." That is not only the great central fact of Easter; it is the most cold-blooded fact of history.

For one thing, Easter and history prove that there is always a third day for love, peace and truth.

ON a certain day Pilate sat in judgment on Christ, but on the third day their places were reversed and Christ sat in judgment upon Pilate. On a certain day Judas betrayed his Lord, but on the third day the whole world knew that Judas had betrayed himself. On the third day everyone who had had a hand in His crucifixion would have given anything in the world if it had been possible to wash those hands.

If the results of any given day are final, then all goodness, beauty and truth would have been done to death
(Continued on page 91)

Christian Herald's newest survey reveals that Roman Catholic-to-Protestant conversions far exceed the better-publicized traffic in the other direction

Analysis by WILL OURSLER

WHO SAID CONVERSION

WHY THE SURVEY WAS MADE:

The Roman Catholic Church has reported 1,071,897 converts (the predominance of them presumably from Protestantism) in the last ten years; a total of 117,803 for 1952; and an annual total in excess of 100,000 for seven consecutive years. This report has been given wide publicity.

While CHRISTIAN HERALD does not dispute the right of any church to publicize its claims as widely as possible, nor take issue with the figures themselves, we believe it is unfortunate that the impression has been consistently given that inter-faith conversions are a one-way street.

Across the country, thousands of Protestant ministers have received Roman Catholics into the membership of their Protestant churches. These ministers have not publicized such conversions—properly, we think—nor made them an issue.

The time has now come, however, when we do a disservice to the cause of religious freedom and truth if we allow the one-way implication to go unanswered.

WHAT THE SURVEY REVEALED:

How many Roman Catholics have been received into the fellowship of Protestant churches in America during the last ten years?
4,000,000 (approximately)

Do Protestant pastors provide an orientation or "instruction" period for such converts before taking them into membership? **YES**

Do Protestant pastors actively proselytize Roman Catholics? **NO**

MANY Protestants in recent years have been alarmed. They have heard and read that Protestants in large numbers were deserting their religion, that tens of thousands yearly were going over to the Roman Catholic faith, that Protestantism was seriously "losing ground."

Before me on my desk lie documents which tell the other side of the story, the traffic going the other way on the street of conversion. These statistics, based on reports and tabulations gathered by CHRISTIAN HERALD from more than two thousand American clergymen, provide an astounding refutation of Protestant fears.

The documents indicate that in the past ten years, four million former Roman Catholics have come the other way on the conversion road—into the fold of Protestantism. The figure represents the evaluation of reports from a cross section of Protestant pastors in every part of the United States, including those areas in which the Roman Catholic church has made its greatest gains.

The findings prove that the number of Roman Catholics converted to Protestantism is overwhelmingly greater than the 1,071,897 Protestant converts received into Catholic fellowship in the same ten-year period.

Because of the wide publicity given to Catholic conversions, many Roman Catholics and Protestants alike believed the traffic was all one-way, favoring Catholic churches. It was because of this publicity in recent years—and the basic questions raised thereby—that CHRISTIAN HERALD determined to get the facts. Obviously Roman Catholics were coming into Protestant churches—but how many? Was the traffic as heavy in that direction as in the other? Did Protestant churches offer "instruction" to Roman Catholics before receiving them as members? Was there pressure—proselytizing—to convert Catholics? CHRISTIAN HERALD felt that the answers to these questions would serve all faiths.

QUESTIONNAIRES were mailed on September 8, 1953, to a cross section of Protestant ministers in these cities: Birmingham, Ala.; Los Angeles and San Francisco, Calif.; Denver, Colo.; Hartford, Conn.; Atlanta, Ga.; Chicago, Ill.; Boston, Mass.; Detroit, Mich.; Brooklyn, Buffalo and New York, N. Y.; Cincinnati and Cleveland, Ohio; Oklahoma City and Tulsa, Okla.; Portland, Ore.; Philadelphia and Pittsburgh, Pa.; Dallas and Houston, Texas; Seattle, Wash.; and Washington, D. C.

Replies have been received and tabulated from pastors

WILL OURSLER is a working author and a working Protestant. A writer of books and magazine articles, he is also an Episcopalian who is active in the affairs of his church. His zeal for religious understanding has led him into co-operative projects with both Jewish and Roman Catholic groups; in 1949 he co-authored the volume, "Father Flanagan of Boys Town." His newest book, soon to be published, is a novel about America's greatest city, "N. Y., N. Y."



IS A ONE-WAY STREET!

in twenty-nine states (some of the pastors queried had moved) and the District of Columbia. Many of the clergymen replying merely filled out the form with figures; others supplied additional information in letters. The replies tell their own story, without rancor or bigotry, and with a strong accent on the brotherhood of all Christians.

The first question was this: *How many Roman Catholics have you received into the fellowship of your church during the last ten years of your ministry?*

REPLIES totaling 2,219 came in by deadline time, representing a little more than one per cent of the 181,000 American Protestant clergymen serving as pastors (a cross-section percentage ten to twenty times greater than that used in business and political surveys conducted by America's leading public opinion analysts). These 2,219 clergymen had received as converts in the past ten years a total of 51,361 former Roman Catholics.

From the ministers replying and converts reported, a mathematical projection to the total number of church-serving pastors in the United States, produces the startling nation-wide figure of 4,144,366 Roman Catholic-to-Protestant converts. Even when allowances are made for error, the total national figure could hardly be less than two or three millions and in all probability runs closer to five millions. For in addition to those ministers who gave precise responses, there were many who replied that they had no actual figure but knew only that they had had "many" converts from Catholicism. Only exact figures, of course, were counted in the reports and evaluations of the inquiry.

Many of the replies stated that the number of Protestants lost to Catholicism in the individual church reporting was less than the "incoming traffic" by as much as one to four. In addition, the reports disclosed that—contrary to widespread public opinion—many converts come over from Roman Catholicism as a result of mixed marriages in which it is the Catholic rather than the Protestant who adopts the faith of his mate.

Typical is the statement of one pastor who wrote: "There have been seven mixed marriages in our church in the past year; three couples went over to Roman Catholicism and four came to us."

A breakdown of the figures reveals the scope of the cross-section survey. One hundred and four pastors in California, for example, reported a total of 2,393 con-

versions in the ten-year period; 209 pastors in New York state reported 7,581 conversions; in Pennsylvania 222 pastors reported 5,704 conversions; in Georgia 34 pastors reported 278 conversions; in Maryland 84 pastors reported 1,143 conversions—all of former Roman Catholics.

Numbers reported by individual pastors were often small—five, ten, twenty or sometimes fifty or a hundred Roman Catholic conversions, in the ten-year period. Many pastors had, of course, taken in no such converts at all.

The replies were significant even when there was only a simple statement of figures. "I am pleased to give you the information of the number of Catholics who have come into our church over the past ten years. We have taken into membership five adults and three children between the ages of 11 and 14 years." So reported the pastor of Second Baptist Church in Long Branch, N. J. Holy Trinity Presbyterian Church in Philadelphia reported receiving 23 former Catholics into the church over the past ten years. The pastor of Pleasant Hills Community Presbyterian Church, Pittsburgh, Pa., declared: "In the last ten years we have received more than one hundred persons from the Roman Catholic Church. These persons were adults with the exception of four."

IN almost every instance, reporting pastors added that their losses in members who moved over to Roman Catholicism were far less than the number of former Catholics welcomed into the Protestant faith. Stated the pastor of Fairview Baptist Church in Cleveland, Ohio: "I can say without exaggeration that the ratio of our converts from Catholicism to those lost to Catholicism is three to one—three gained for every one lost."

The pastor of Emmanuel's Lutheran Church in Pittsburgh, Pa., reported: "I find in my pastorate that the transfer from Lutheran to Catholic and Catholic to Protestant—or Lutheran in my case—is about one to four. For every one I lose to the Catholic Church, I gain at least four Catholics into my church."

The ratios varied from three and four to one, to as high as ten to one. In some areas the ratios were much closer to even. For example, a field study made by the National Council of Churches of Christ recently revealed that on predominantly-Catholic Staten Island in New York, 47 Protestant churches reported gaining 121 Roman Catholics in their congregations over a two-year period, 1951 and

J. C. Penney

LINES OF A LAYMAN

AMERICA'S DESTINY



As long as we have faith at all in God, we must know that He is all-powerful, that His will for the world is justice and right and that eventually His purpose will be established here on earth. Good emerges slowly, but we must not doubt its final victory.

These are my convictions as to the world aspect in its relation to an overruling Providence.

As to our country, my faith in our America, in its people and in its way of life is unwavering. I believe its founding was divinely ordained, and that God has a mighty mission for it among the nations of the world.

America was founded in prayer, in faith and in the heroic spirit of sacrifice. Lives of comparative ease in their own country might have been our forefathers' had they been willing to surrender their convictions. But they were ready to lay down their lives for freedom to worship God according to the dictates of their consciences. They underwent grievous hardships—many did lay down their lives—and throughout the nation's history, when the occasion has made necessary, their descendants have paid the supreme sacrifice upon its battlefield to preserve these principles of freedom.

In the immortal words of Lincoln: "It is rather for us to be here dedicated to the great task before us... that this nation, under God shall have a new birth of freedom—and that the Government of the people, by the people, for the people, shall not perish from the earth."

1952. During the same period, they lost 71 of their members to the Roman Catholic Church, and in addition, this report stated: "There is evidence that some other former Protestants who have not been affiliated with any church for a time, enter the Catholic churches of the Island each year." The report concluded that, regarding Staten Island, the total number of conversions each way is about equal and is relatively small.

Replies in the CHRISTIAN HERALD survey, however, appear to bear out that, nationally, Protestants are holding a three- or four-to-one advantage in this shifting picture.

Although no other survey has been conducted on such a broad basis, the findings of various component groups in Protestantism confirm the results of CHRISTIAN HERALD's study. The Lutheran Church-Missouri Synod, for example, reported that a survey for 1950 revealed that in this one year, 3,061 Roman Catholics became members of their denomination, while 697 Missouri-Lutherans became Catholics.

The Council of Churches of Buffalo and Erie County in New York state reported that a checkup several years ago of 125 churches in Erie County—approximately one-third of the Protestant churches in the county—disclosed

that 425 Roman Catholics were received by them in a single year.

The Secretary of the Department of Evangelism of the Southern Baptist Convention, C. E. Matthews, reported that while they could not give precise figures on accessions and losses, they could state that they had gained approximately five-to-one in the two-way traffic of conversion. The Associate Secretary of the General Conference of Seventh-Day Adventists reported from their headquarters in Washington, D. C., that his denomination's reception of Roman Catholic and Orthodox Catholics combined totaled nearly 21,000 for the year 1952 alone, throughout the world.

Still another report from James E. Bennet, of the McAuley Cremorne Mission in New York city, states that 85 to 90 per cent of all conversions in Hell's Kitchen and on the Bowery, totaling thousands annually, represent conversions of former Roman Catholics. The New York City Mission Society, with ten churches under its general supervision, all working with the "unchurched masses" of the city, stated that out of the 1,973 members of its various churches, "it is safe to say that 1,400 came of Roman Catholic background." In the single year of 1952, the Society commented, 225

members, of whom 175 were of Roman Catholic background, were received on confession of faith.

Clearly, tens of thousands of Roman Catholics are every year turning to Protestantism.

The second question asked by CHRISTIAN HERALD's survey concerned the method of reception of Roman Catholics into Protestant churches. *Did you provide an orientation or "instruction" period for these before taking them into membership?*

Approximately two-thirds of the pastors replying, or 1,662, indicated that some kind of instruction was given; 284 stated that they provided none; the remainder took no stand on this.

"For all persons included in the present inquiry," declared one Congregational minister, "we do provide an orientation course through reading and discussion in the Protestant Christian history and faith."

Stated the pastor of a Presbyterian church: "Yes, I've always made it a point to provide an orientation period for Roman Catholics. This has been a series of interviews, actually a time of informal education."

Reported a Lutheran pastor: "Regular classes are offered twice a year. Need for personal and free choice is constantly emphasized."

The rector of St. James Episcopal Church in New York city stated that Roman Catholic converts attend the same series of eight-hour lectures required for all persons in the Confirmation Preparation Class, "plus one private interview in which we discuss with them the significance of this step, and explain to them the questions which the Bishop will ask when 'receiving' them."

THE pastor of Union Square Methodist Church in Baltimore, Md., declared that his church uses the Methodist membership manuals and other materials "particularly pointing out what we have in common with the Roman Catholic churches, but also stressing the great difference."

Most Protestant pastors obviously consider "orientation" needful.

The third survey question, *Do you actively proselytize Roman Catholics, or simply take them as they come?* revealed an almost unanimous attitude against proselytizing. The practice was opposed almost 20 to 1 by Protestant ministers replying.

Only 129 of the ministers polled declared that they did some proselytizing, while 1,850 replied that they did not.

One Methodist clergyman declared, "I do not believe we can openly proselytize, for it might give the impression
(Continued on page 34)



End of the Road

By RUTH C. IKERMAN

THE neighbor children stood on tiptoe looking toward the top of the outline map which covers one wall of our study. A black line marked our latest trip, swinging all the way north to Circle City, Alaska. There it ended. They said solemnly, "This time, you ran clear out of map!"

I will never forget that afternoon when we "ran out of map." It was a sunset hour in late summer. My husband and I had parked our car at the point where all the motoring roads on the North American continent run out and stop. A few miles south of the Arctic Circle, it is the last spot one can reach by continuous connecting highway.

For a long time I had wondered what it would be like where the roads end. We thought of it as we drove from our home in Southern California, north through Canada, along the Alcan Highway to Fairbanks, Alaska, and then on the final two-hundred-mile stretch to Circle City.

One of my favorite poems should have prepared me for what I would find. For since I first heard them in English class, I

(Continued on page 64)

ILLUSTRATOR: RICHARD OTT





Popular 60-voice Chapel Choir of Wheaton College (Ill.) makes two tours yearly.

Choir

SPRING is the time for showers, crocuses, calculating looks at storm windows—and college choir tours. Christian colleges send out their choral groups equipped with more than just vocal proficiency. To them, singing is a ministry. Their songs are the songs of the church, and their fervor is that of faith and dedication.

Such a group is the Chapel Choir of Wheaton College, Wheaton, Illinois. Now in its 17th year, this choir makes two extended "singspirational" tours in which it presents more than twenty-four two-hour concerts of sacred music. Before taking to the road the group puts in six hours a week for four months in rehearsal of many of the great vocal compositions of ecclesiastical music. And its members always join in prayer in the dressing room before proceeding to the concert platform to lift their voices to the glory of God. For years this 60-voice choir has won the praise of leading critics wherever it has traveled, and many of its members have gone on to become outstanding soloists, choir directors and



While on tour choristers are invited to the homes of host church-members. Two students here are joining in family devotions at the home of a former Wheaton graduate.

Appreciative faces register choir's reception of a church dinner. Young folks of the church often join in later for a lively get-acquainted period.



A heavy rehearsal schedule paves the way for tours. En route, along with hard work, there's time to sight-see.



Takes to the Road

music teachers in the religious field.

Choir singing, however, isn't all work. Appearing in churches, schools and civic auditoriums, the choristers are feted with church dinners and lively get-acquainted parties, and are then invited to church-members' homes as overnight guests. Also, their tours often include sight-seeing features—an added incentive to the 250 applicants who eagerly audition each year for the few vacancies left by graduating students.

Like all youth, these choristers have their puckish moments. Appearing on the platform, serious faced and soberly gowned for a dress rehearsal, they are a picture of discipline and decorum. Yet at a particularly austere moment, some whimsical member is liable to begin the old "passing game," in which the members pass from hand to hand behind their backs such unwelcome objects as a wreath of needle-pointed holly leaves, or an uncapped tube of toothpaste—with each chorister gleefully giving the tube an extra squeeze before passing it on.

THE END



What route to take is the point of discussion with both bus driver and boys.



Right, Carol MacKinney, registered nurse as well as singer, is self-appointed "doctor" for the group. Sore throats are catastrophes.

PHOTOS BY
ROBERT LAVELLE

Secretary Carol ("dime, please") Johnson collects fines from those late for the bus.

Bus driver (right) turned out to be a pianist. He and girls strike up a tune while bus is being unloaded.



Spring Has Come Again!

Each year, with the coming of the high waters, they would remember Tom Crandall. And who can say what was really in his heart?

By LESLIE GORDON BARNARD

ILLUSTRATOR: PAUL CALLE

TOWN Constable Chadwick walked along the main street. At every crossroad he kept looking down toward the river. Here in town the last of the snow had long since melted, but up in the hills deep pockets of it still lay. Now the spring sun was getting to them, and for a day or two there had been rain also. The river was swollen with the rush of it; not that there was any danger of floods except maybe a few wet cellars in the lower-level houses.

Already, so he had heard, the Tom Crandalls had made their annual move to higher ground. You'd find them, Molly Crandall and the three kids, together with a cat, a dog and all the possessions they could drag up the rise, housed in the tumble-down outbuilding that stood waiting for a final wind to blow it down from the irregular upper tip of their sparse lot of land.

The Crandalls' move was one of the signs of spring in Clairville, along with the cawing of crows, the pussy-willow hunts, the raft-building and the coming of the first robin.

"The Crandalls are on the move," the kids would come home shouting and their people would shrug and say, "The same old story! Well, spring has come again."

There was one thing about Tom Crandall, he had a kind of weather-sense. He could tell you when to go fishing and when not. Every spring he would come out of his dilapidated abode down on the flats and, apparently after a sniff of the breeze, would say, "I guess this is it." And Molly would sigh and get on with the moving and think of all the springs since she married Tom, and of the silt she would later have to clean from the floors and walls, and of the wet, reeking walls, and of the mouldy smell that never quite got freshened away before the next spring rolled around.

"Next year maybe we'll be in a better house," Tom Crandall would say.

He said it every spring. He said lots of other things, not just in the spring; and though she was a woman of rare optimism this is a thing hard to sustain. Only Molly Crandall could have sustained it, could, through all the vicissitudes of their married life, have kept going forward, making her own plans for the family. She spoke sharply at times to Tom, but never in front of other people, or even the children. In the town she kept a proud chin up and when people spoke of Tom as a shiftless ne'er-do-well—to her they

would soften the words but mean just that—she would say, "You don't know Tom. There's more to him than you think."

Perhaps if you say a thing often enough you get more firmly to believe it. There *was* good in Tom, she knew. She made the most of the times he caught the biggest fish of the season, and though she hated drink as she did the devil it brought into her home, it was never of that she spoke to others, but always of such little triumphs from stream or woods as he managed from time to time. A woman has to have some pride left her.

But if he thought of Molly Crandall, Constable Chadwick soon forgot her.

Looking down one of the cross streets—an unpaved bit little better than a cowpath—he saw, where the river sprawled into a cutting, that the kids were at it again. So he went slowly down, remembering his own springs, and how also in his youth raft-making was one of the signs. He ambled toward the water and stood inconspicuously watching. In this small backwash, rimming the crumbling walls of dirt, small boys were poking about in the muddy basin under the admiring and envious eyes of small girls and less venturesome comrades. It looked safe enough because the swirling current of the river swept by beyond the clay headlands, but he had his duty to do and he shouted half-heartedly, "Hey, you kids! Out of that. Hop it, now!"

"Do we have to, Mr. Chadwick?"

"Out with you," he said. "Sorry, boys, but that's the way it is."

Then he turned his back and walked slowly away. He knew that as soon as he got to the corner and swung on to the main street they would be putting to sea again; and he allowed himself a faint grin, remembering once more, as so many adults do not, his own boyhood.

He had got pretty well to the foot of the main street, where the old bridge angled off, when he saw Tom Crandall. Tom was staring with lack-luster eyes in the window of the Derwent Hardware Store.

The display featured all kinds of things Molly would

"Hey, out of that now!" called the constable to the boys on the rafts, knowing they'd soon be at it again.



never have, Chadwick reflected. Then Tom turned away, and at a rather off-gait went on down the street. Clearly he was heading toward the bridge. Going fishing, Chadwick supposed, but when he himself got that far he saw no sign of Crandall.

He stood for a moment or two looking at the rush of water, enjoying the clean smell of it, thinking how fast the seasons came and went. A newer bridge higher up took most of the traffic now, so it was quiet here. The bridge was empty except for him. Later you would see lots of loungers and folk come to look at the river in floodtide, but for the moment not a soul was in sight. Any view of the bridge from the main street was cut off by an abutting wall of the Mills Brothers' factory, and on the opposite side by a turn in the road that plunged through a growth of timber—in the underbrush of which people had the reprehensible habit of throwing unwanted things, in defiance of a sign clearly reading, "Deposit No Rubbish."

And suddenly Constable Chadwick, kind man though he was, allowed himself an odd smile. In the underbrush he saw Tom Crandall. The quick thought came to him that Tom belonged there with the discards.

"Getting a can for worms," Chadwick surmised, and, feeling the sun pleasantly warm, turned back for another engrossed look at the swift-racing water below. When he looked up again the bridge was no longer empty.

A man had suddenly appeared, indeed had already reached the very center of the bridge.

It was Tom Crandall.

Tom's worn trousers had been neatly patched, because Molly tried to keep him decent. He wore an ancient wind-breaker which would no doubt be handed down eventually to Billy, his eldest. A faded gray cap, askew on a head that badly needed barbering, was surmounted by a few bright fishhooks, but he had no other tackle.

"Got nothing better to do," Chadwick told himself sourly, "than lean over a bridge and spit."

Then his appraisal was brushed aside by a disquieting suspicion.

There was something different about Tom Crandall today, almost, you might say, a purpose. The idea of Tom Crandall having a purpose, and on a spring day like this, was sufficient to arrest attention. Disquiet grew in Chadwick. Then, swiftly, he was in motion, his boots thudding on the worn planking of the bridge, his voice peremptory. "No, Tom, no!"

He was barely in time. Making a lunge he caught Tom Crandall's thighs as he perched precariously on the rail, pulling him to down, depositing him

roughly on the flooring of the bridge.

Both men were breathing hard; the silence was embarrassing as they eyed each other.

Finally Chadwick said, "It's no way to do, Tom," and Tom Crandall said bitterly, "Why couldn't you let things be? Why did you stop me?"

"There's your wife, for one thing," Chadwick told him.

"She'd be better off without me."

For that Chadwick had no answer,



Easter Eggs are Hard-Boiled

Easter eggs, emblazoned in many hues, bring fun to children. Easter eggs are gaudily beautiful—but they are hard-boiled. No chick will ever hatch from an Easter egg.

For some people, all of Easter is like an Easter egg. To them, Easter means spring finery, indulgence of children or grandchildren for their own pleasure. Their Easter has been hard-boiled into a form. Nothing living will come out of it.

To others, Easter is an enriching of fellowship with the living Christ. They know not only the words about Christ; they know Him as a helpful Friend. They have positive proof that He arose: they have already begun their eternal life with Him. They know that the cross wasn't one isolated occurrence. They have picked up their crosses and are neighbors to all in need.

You can put your finger on a hard-boiled Easter. You have to put your soul on a cross-bearing Easter.

But Jesus can do the seemingly impossible. If we will let Him, He can bring life even to a hard-boiled Easter.

—MARTHA POWELL MOFFETT

and attempted none. He simply said, "I could lay a charge against you, Tom. You know that."

But he knew he wasn't going to do it. He knew the pride of Molly Crandall and how it would be a knife in her, and no help to the kids either.

"Be off with you now, Tom," he said. "And you're not going to charge me?" Tom Crandall said.

"How could I be sure why you

climbed the rail?" Chadwick said, trying to make a jest of it, to ease the embarrassment between them. "It might be only the better to see the river in flood."

He put a hand on Tom Crandall's shoulder. It was a friendly hand but Crandall shook it off as he walked away, his cap no longer askew but pulled straight, and his face unreadable under the worn peak of it. He didn't look back, and was soon off the bridge. With a shrug and a sigh Chadwick stood and stared down at the ugly swirl of water below.

What had got into Tom? he wondered. Was it the spring, and memories of what had been, what *might* have been? Did there come to men like that a sudden overwhelming despair at lost opportunities—for himself, for Molly, for the kids? Or was it just a hard core of bitterness and defiance that had grown in him? Or an unwillingness to face the defeats of life any more? Who knew?

Constable Chadwick stared down into the race of water again. On a small islet just a few yards above the span of the bridge, the grass at the edges flowed greenly with the stream. The movement was so swift that it held, he could understand, almost a morbid fascination. Then, glancing upstream, he saw the slight point of land, low-lying, on which the Crandall house stood. Even from here he could detect the lower parts of it awash. He thought of the woman and the children waiting in their annual discomfort for the waters to subside so that they might move back into their house, and fresh anger stirred him.

"I should've run him in," he told himself. "A good scare might shake him up. Only Molly's had enough to take as it is."

He was about to turn away, to continue his patrolling when he heard the cry, a shrilling of fear in the spring air.

The cry came from upriver, and other shrillings and shoutings sped the alarm. Chadwick took one look; then he began to run, padding heavily along the length of the bridge, skirting the wall of the Mills Brothers' factory, and dashing up and across the street to the Derwent Hardware Store.

"Ropes," he shouted to Jim Derwent. "Ropes!"

"What's up?"

Ten words convinced Jim Derwent.

By the time the two men ran out bearing coils of stout rope, there was a mass movement toward the bridge. Men, women and children running, traffic was tangling. For just a split second Chadwick allowed his gaze to run to where below the bridge the boiling, swirling stream hit the ledges
(Continued on page 79)

Laughter on the Hill of Martyrs

On a Korean hillside, where
Christians once died, a new
generation learns to live

PHOTO BY WILLIAM F. ASBURY

By JOHN C. CALDWELL



Little folks of the Nam Buk Home in Seoul line up for their picture.

W E newspaper correspondents who have covered the Far East during the past decade have seen tragedy and human misery at its worst: the war-time bombing of Chungking; sudden death from the skies in a small Chinese village; the stream of refugees fleeing Seoul in the dark summer of 1950.

But nowhere has there been such concentrated misery as in the grotesquely crowded city of Pusan, until recently Korea's refugee capital. The extreme degradation of Pusan's refugees is emphasized by the thousands of prostitutes, who have been forced into a life contrary to Korea's centuries-old proud morality. But no misery is greater than the suffering of the orphan children of Pusan.

A census has not been taken of the waifs caught there in the backwash of war. There may be thousands, there may be tens of thousands. In one fifteen-minute walk I counted fourteen children; some as old as my twelve-year-old John, Jr., others as young as three-year-old David, lying half naked, desperately ill, uncared for on the side-

walks. These are the ill, those about to die; but there is no one in Pusan to take them in, no hospitals with enough empty beds or big enough budgets.

For each one of the ill, there are scores of boys and girls who somehow exist, selling newspapers, shining shoes, stealing, crawling into some deserted warehouse to sleep. There is in the making here a vast criminal class among these deserted children.

Yes, there are orphanages in Korea, scores of them, including the second largest in the world—and some of the worst in the world. In all the land there are perhaps forty institutions that even approach minimum standards. But there are from 60,000 to 80,000 children for whom as yet there is no place, no home, good or bad.

However, a few fortunate children have been spared. They have been spared through the work of such homes as the one now operated by CHRISTIAN HERALD in Seoul.

The most charming little girl I met in all the Far East is among those fortunate ones. Choi Nam Soon is a lovely bright girl of twelve, one of the un-

sung heroines of Korea. Her story is not only one of great courage; it is a story of hope for the children of Korea, a story in which readers of CHRISTIAN HERALD have already played a part.

Nam Soon's story began over two years ago during a battle. United Nations troops were in headlong retreat through the mountains of the Central Front. Two days before the UN lines broke, Nam Soon's mother died; her father had died two months earlier. Nam Soon was an orphan, but she was not alone. She had a ten-month-old brother.

CHOI Nam Soon knew what to do. She salvaged some rice from the family home, tied little brother on her back and started down the long road to the South. There were many jeeps and trucks rolling down the road, and the children walked in the dust of fleeing vehicles for ten miles. One of the jeeps stopped. Nam Soon is not quite sure about the rank of the American soldier who hustled her and Nam Rin into the jeep. "He had three things on his sleeve," she said, retelling the story



A Cross in the Window

The idea flashed to Louis Edson one December as he sat in his favorite chair and thoughtfully gazed at the bright beauty of the lighted Christmas tree in his Rockford, Ill., home. The evergreen tree, he mused, was really an expression of the everlasting presence of Christ in the world. Despite the commercialization of the season, wherever a Christmas tree sparkled—in a home window, a bank lobby, on a front lawn—it helped to remind people that this was a special time of year.

Why, he wondered, couldn't there be a similar reminder at Easter? Why not a lighted Easter cross?

During the next few days he spent his spare time in the basement, turning his idea into visible form. First, he made a cross two feet long out of two narrow boards, notching them together neatly at the joint and gluing. Then he painted the cross gold. Next came the lights. In the upright and horizontal piece, he drilled holes for Christmas tree lights. The sockets he inserted into the holes from the back, screwing the lights in from the front.

Last Easter, Louis Edson lighted his cross and put it in his window. There it attracted much attention, especially at night.

Perhaps the day will come when thousands of homes across the United States will display a lighted Easter cross. Perhaps the reassuring rays from those lighted crosses will say to men and women walking by in darkness, "Because there was once a Cross, there is no night!"

for me. "At first I was scared. The Communists had told us how American soldiers killed Korean children. But there was a Korean interpreter in the jeep, and he told me it was all right."

The American soldier took the children to a Korean police station. The police, busy fighting guerillas and fifth columnists, put her in an inn. The children stayed there for two weeks, until their little stock of rice, used to pay for meals and lodging, gave out. With the city of Chunchon about to fall (the city changed hands eight times during the war), American soldiers entered the picture again. First the children were moved into a crowded Korean government orphanage. Then an American Army Civil Assistance Team took all the children out of the city by truck and deposited them in one of Seoul's crowded orphanages.

During all these moves Nam Soon had her problems. Nam Rin had never been weaned.

"All the time he was crying for milk," she told me. "I kept making soup for Nam Rin with a little rice I could get."

Nam Rin added the final straw when he got measles!

Not long after their arrival in Seoul, the months of running, of illness, of responsibility no little girl should have to bear, ended. Nam Soon and Nam

Rin were transferred to the Nam Buk Orphanage in Seoul's southern suburbs, just south of the bombed-out Han River bridge. At Nam Buk (meaning "South-North") the children joined others from all over Korea; there they found loving Christian care. And although Nam Soon is still too young to realize it, in September, 1953, she and her brother had a rare stroke of luck. The Nam Buk Home became another of the famous CHRISTIAN HERALD orphanages. Quickly and proudly its wooden name plate was changed so that it now reads: *Christian Herald Nam Buk Home*.

It was in the Superintendent's office there that I talked to Choi Nam Soon, now a self-possessed and healthy girl of twelve. And little Nam Rin, now three years old, looks none the worse for wear—except for a few pock marks from infected and untreated measles. The children were among the 194 orphans in the home, 102 of these were boys, 92 were girls. A map in the Superintendent's office showed the original home of each child. They came from the North and from the South, from nearly all of Korea's provinces. Many of the children are refugees, lost from their parents during the retreats from North Korea.

In Nam Buk they have found tender, loving care, a chance to be educated,

vocational training, decent shelter and nourishing food. Because children can forget easily, for most of them the horrible memories of war are receding quickly. I never saw a happier, healthier lot. Of course the future is uncertain. War may come again. Seoul could be lost again. And the care the children receive, the possibilities of others like those I saw roaming the city streets having a chance at a new life, will depend upon the support the CHRISTIAN HERALD Nam Buk Home receives from its friends in America.

Nam Buk home began its existence on August 15th, 1951. Hong Sung Yoo, the Superintendent, had fled from Seoul after its fall. When he returned he felt he had to do something about the children roaming the streets. He rounded up seventy children in Yungdung-po, Seoul's southern suburb. He took in fifty more from Chunchon, near the 38th parallel and 65 miles northeast of Seoul. American G.I.'s brought in others from the front. Overcrowded government orphanages simply dumped other children on Mr. Hong's doorstep.

Hong got permission to use an abandoned and partly bombed Japanese furniture factory. He will not tell how much of his own money went into making that factory livable. He still will not accept salary for his services. Soon he began to get help from others, from Francis Kinsler and Otto DeCamp of the Presbyterian Mission, who brought money and clothes. The Chaplain and men of the First Marine Division heard of his work and to them too must go much credit for keeping Nam Buk going until CHRISTIAN HERALD came along to firmly underwrite the institution's future.

The old Japanese factory is on an appropriate and important spot historically. Sixty years ago it was selected as the place of public execution for the Christians, condemned to death during the viciously anti-Christian drive of the Li Dynasty. It is strange indeed that after all these years and the vast changes that have taken place, this hillside overlooking Seoul and the Han River should become a place for Christian work among children!

NAM Buk will not be confined to the factory for long. Already a lovely twelve-acre tract on the hilltop above the factory has been optioned, four acres actually paid for. A two-story brick building, heavily pock-marked with machine gun fire but otherwise in good condition, stands in the center of the tract. It is a lovely spot indeed, with a magnificent view into Seoul to the North and across the mountains to the South.

CHRISTIAN HERALD plans always in-

clude vocational training and a maximum of self support. Fields are already in cultivation, and when the whole twelve-acre tract is acquired there will be land enough to feed most of the children. The furniture factory and its adjacent buildings will be maintained for vocational training. Already the older boys are hard at work. Three boys are repairing and repainting bombed-out trucks and buses. Nine of the older boys are preparing themselves for careers in agriculture by supervising the Nam Buk fields.

Mr. Hong's plans cover the years ahead and include even the small children like Choi Nam Rin. If his dreams come true, those other eight acres will be bought, more buildings will rise, more fields will go into rice and potatoes. Meanwhile, there will be schooling for the younger children.

WHAT a contrast between those in Nam Buk and those who still wander the streets! How many thousands of children might be saved for productive lives, if the Nam Buk spirit and plans could somehow be extended.

I know from personal experience what lies ahead for the boys and girls in the CHRISTIAN HERALD Nam Buk Home. There was a CHRISTIAN HERALD Home in Foochow, China, the city where I spent my early life. I remember it well as a child, because my missionary father had all his printing done there, and because the first "book" I ever wrote (a pamphlet on the birds of China) was printed there. Later—many years later—I was working behind the Japanese lines during World War II and had cause again to visit the CHRISTIAN HERALD Home in Foochow. I needed desks, tables, chairs, cabinets to furnish a U.S. Government office. I remembered that the CHRISTIAN HERALD Home operated an excellent furniture shop with products made by "CHRISTIAN HERALD orphans," and there I filled my needs.

More important than the printing that was done and the desks that were made was the stream of young men who graduated from the CHRISTIAN HERALD Home in Foochow, to become Christian leaders.

Among the older people of Korea there is despair and spiritual destruction. Hope for the land lies in the boys and girls who are receiving Christian training. If there is to be a live and vibrant Korea, there must be leadership for years ahead.

There is laughter on the Hillside of the Christian Martyrs—the laughter of small children building new lives. This is fitting and good. Where faith once made men brave enough to die, it is now making a generation strong enough to live.

THE END



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Bob Tant's a favorite with toddlers of Park Avenue Baptist Church, Nashville.

The Man in Their Lives

It's news when a male holds forth in the nursery,
but this Tennessee church finds it a happy idea

By DOROTHY RICHARDSON JACKSON

LOOK into the Toddler's room of Park Avenue Baptist Church nursery, Nashville, Tennessee, just any Sunday morning and you're in for a surprise. It's a man!

You may find his long, lean frame prone on the floor retrieving a baby's ball from under the bed, or sitting in a cane-bottom rocking chair with a baby on each knee and two or three others trying to climb up. Or this 54-year-old cross between Abe Lincoln and Ichabod Crane may be down on all fours, letting the babies take turns riding piggy-back, or sitting by the window with a half-asleep child in his arms, humming "Rock-a-bye-baby."

On the official records of the Nashville Fire Department, where for the last twenty years he has served as a city fireman, he is listed as John Robert Tant. To his fellow firemen he is "Bob." To the little children who come into the Toddler's room on Sunday morning, he is "Poppy Tant."

"Poppy" will insist on showing you the Toddler's room. First you'll meet Mrs. Tant, his wife and co-worker, in her crisp white uniform, bustling about

handing out cookies, wiping noses and cooing to the eighteen or more babies, all between twelve and twenty-four months of age.

You'll admire the attractive maple cabinet where the children's coats are hanging and where there are shelves for storing toys. Mrs. Tant will tell you that Bob made it. And when you comment on the gay animal cut-outs marching across the border of the curtains, he'll say proudly, "She did that."

You realize that everything in the room from the pink-and-blue linoleum on the floor to the pictures on the walls has been carefully planned. Much thought and many hours of work have gone into making this room the colorful, attractive place it is. Most of the work has been done by the Tants.

ISN'T it unusual for a man to hold forth in the nursery? Not here, it isn't. His pastor, Rev. Roy W. Hinchey, says, "Mr. Tant makes a real contribution to our work with these little folks. The babies, being used to men in the home, feel much more at home in the nursery when they see that Mr. Tant

is friendly toward them and is definitely interested in them. The members of our church feel the same way about him."

At a recent business meeting of the church, the chairman of the board of deacons recommended that the church authorize the pastor to write a letter to Bob Tant expressing their appreciation for the work he is doing and assuring him of their continued cooperation. The motion was unanimously carried and the letter, representing the opinion of 1600 members of his church, is now one of Bob's prized possessions.

ALTHOUGH his little "pupils" cannot write their appreciation they have other ways of showing it.

Some Sundays ago, Mr. Tant was absent from the nursery because of illness. Later in the week, one of the mothers called him. "I'm having a hard time explaining to my little girl why you were not there Sunday. She keeps getting out her little toy telephone and trying to call you. I believe it would set her mind at ease if I could bring her to see you. Would that be all right?"

Of course, it was all right! The mother and the little girl came and everybody was happy again. Particularly Mr. Tant, because the mother brought him a picture of the little girl at her toy telephone calling "Poppy Tant" to find out why he wasn't at Sunday school.

Children of various ages swarm around the door of the Toddler's room every Sunday to say hello and hug his neck before going on to their own departments.

Mrs. C. F. Harris, Superintendent of the Nursery Department says of Mr. Tant, "He is filling a need with the children that only a man can do. At this age particularly babies need the companionship and love of men. Some of them get it from their fathers, some do not. In any event there seems to be a feeling of completeness and reassurance to the child when he is met at the nursery door on Sunday morning by his Sunday-school 'Daddy' as well as his Sunday-school 'Mother.' I hope that other churches will try to enlist men to serve in their nurseries."

Mr. Tant considers this more than just a baby-sitting job. "It is one of the best things that can happen to a man. He can find a definite place of service in the Lord's work through helping with little ones. We try to teach them to share and to get along well with other children. Best of all, we have the opportunity of impressing upon the parents the importance of establishing a Christian home for every baby."

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of job, anyway? It happened one Sunday morning about four years ago.

At the request of his wife, who was already a nursery worker, Mr. Tant had painted the Toddler's room the week before and had casually stopped by to see how it looked. Mrs. Tant was having trouble! Not only Mrs. Tant but the superintendent of the department, the secretary and three other workers had not been able to quiet a crying baby. Then the superintendent

saw Mr. Tant. "Here," she said in desperation, "see what you can do."

She deposited the wiggling, crying bundle in Mr. Tant's arms. Whereupon the baby stopped crying, snuggled up to him and not another peep was heard. The superintendent was overjoyed. "Bob," she said, "this is where you should be every Sunday morning!"

There is where he has been ever since. THE END

WHO SAID CONVERSION IS A ONE-WAY STREET?

(Continued from page 22)

that we consider Catholicism to be bad, I do not feel this way, and it would be a deterrent to brotherhood."

Wrote another, "I do not actively proselytize Roman Catholics, nor encourage active members of that church to change their affiliation. I do encourage those who have drifted away from Catholicism to join my church."

A third replied, "Under no circumstances do we proselytize Roman Catholic members. We are not concerned with trying to disturb them in the free exercise of their religious convictions. But when a Roman member approaches us for questions pertaining to our church, we pull no punches."

A few stated that they did not take in, but sent back to Roman Catholicism those whose reasons for coming over did not appear sound. Declared one pastor, citing his unalterable opposition to proselytizing Catholics: "If a Catholic does come to me, seemingly discontent, I shall call on his priest and ask the priest to help me get him back into the Catholic church."

The majority took the position that while they did not encourage, neither did they discourage conversions to Protestantism, but rather "took them and welcomed them" as they came. Perhaps most typical of the general pattern of replies on the point was this one: "We do not actively proselytize. Most of our 'converts' represent mixed marriages; others come to us on the rebound; still others were advanced students. Some had lapsed into atheism, then saw the light. In one case, the young husband was a Canadian Roman Catholic and his bride Jewish. After the baby came, they asked the minister to call. They compromised on the Presbyterian Church, and seem very happy."

Aside from direct answers to questions asked in the survey, many pastors volunteered additional information which helped to throw light upon the subject. For example, many cited the individual's reasons for making a change in faith. A number "came over" because of intellectual differences with Roman Catholic dogma, it

was reported. Many felt the need, according to pastors' notations, for greater freedom of personal belief and interpretation. The pastor of a Detroit Presbyterian church stated that many of his converts were in rebellion against the "iron discipline" of the Roman church. A Lutheran pastor in Brooklyn, N. Y., declared, in discussing the effect of conversion on young Italians in his neighborhood: "I believe a significant number appreciate the calm stability found in our solid Protestant churches with their approach of love instead of fear, and forgiveness by faith instead of words, which alone can give them basic assurance."

Other reasons cited included divergence with Rome on both doctrinal and sociological grounds. Many came over, according to the reports, because they preferred the simpler and more direct Protestant approach to worship.

Yet perhaps the most important single reason given, was marriage. Reply after reply stated that many converts—in some instances, most—came in through mixed marriages in which the Catholic party adopted the Protestant faith. Virtually all clergymen of all faiths are aware of the dangers of the mixed marriage. The replies of these Protestant pastors indicated clearly the importance they attached to religious marital harmony, in either church but in one church.

Said a Midwest Baptist pastor, "I urge couples to make a decision one way together, rather than maintaining separate loyalties." He stated further that "twice as many couples" with whom he had dealt decided for Protestantism as for Catholicism. A New Jersey Methodist preacher, citing mixed marriages as the main reason why fifty converts came into his church in the past ten years, declared: "When a Methodist falls in love with a Catholic who has not been strong for his or her religion, I try to show them how important it is for each to have the same religion. However, I do not make it a condition of the marriage."

But there are other Protestant
(Continued on page 73)



WE MADE OUR OWN Church Movie

By BEN BROWN

"CENTRE BELLS" is a homemade, action-packed movie about the Centre Congregational Church of Brattleboro, Vermont, and the vital role it plays in our lives and our community. Our own congregation members are the only actors. The music on the sound track is from our own organ. All the scenes were shot in or about the church. Our "executives" and "technicians" were all from our membership. And our total cost was less than \$400. Your cost for a film on your own church could amount to as little as \$100, or as much as you want to spend. The cost, much or little, is not the principal factor; but rather the ways in which the finished film may be utilized for the good of the church. We are finding our own film one of the best investments we ever made.

It was our new 16 mm. sound-film projector that first got us into the "movie business." We had bought the projector for the sole purpose of showing some of the excellent educational and inspirational films now available. We found the films useful not only in Sunday school, but also in providing some fine programs for our family dinners. Obviously

(Continued on page 38)

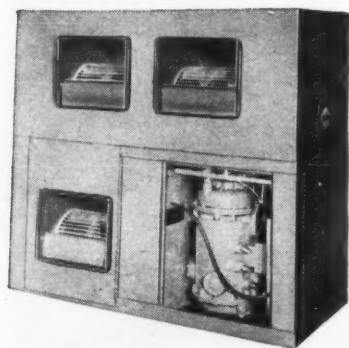


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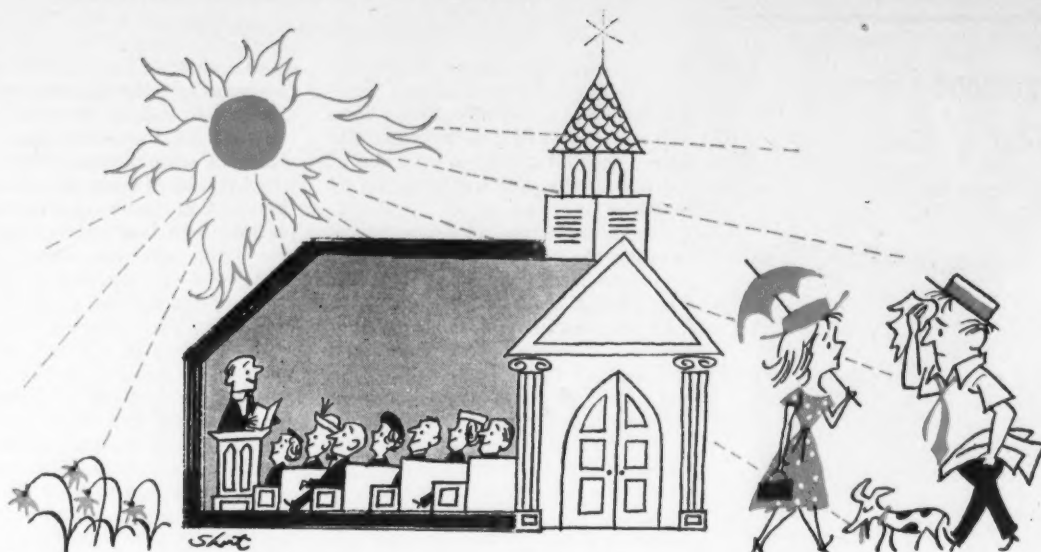
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ILLUSTRATOR: JIM SHORT

Cool Air for Warm Hearts

Air conditioning brings more people into church, more dollars into the offering plate, and a more receptive spirit into all concerned

By JOHN CARRUTH

ONE per cent inspiration and ninety-nine per cent perspiration—Thomas A. Edison's classic definition of genius—too often applies to the summertime church event. Yet, the more heat and humidity, the less the spiritual receptivity.

When a congregation installs air conditioning, it usually does so simply as a bid for better attendance and support. In the back of every church officer's mind is an awareness that, like it or not, the church is in competition with air-conditioned restaurants, theaters, homes—and other churches.

After all, in a decade which has seen air conditioning enter everything from the maternity ward to the funeral parlor, American churchgoers have become acclimated to comfort. Increasing numbers of them have come to expect the churches to quit talking and begin doing something about the weather.

So, air conditioning goes in. And, sure enough, attendance picks up.

Then comes the revelation. Not only do more people put more into the collection plate, but more people get much more out of the service. Any

church in any community where commercial establishments have installed air conditioning, can prove it.

Why should there be a psychological slump—as well as the all-too-familiar seasonal attendance slump—in the first place? It's no great mystery. Granted, there are gifted souls who can pray in a mental vacuum bottle, insulated by sheer force of will from climatic extremes. Such a one was that renowned seventeenth-century preacher-poet, John Donne, a man who could encase himself in the suffocating confines of a hair shirt and still pen his masterpieces of devotion. But there are few John Donnes.

Most mortals find meditation difficult in an atmosphere that diverts attention to personal physical discomfort. The spirit indeed is willing, but the flesh is perspiring.

Particularly is spiritual reception poor in a hot and stuffy sanctuary. Here, the only socially acceptable movements are occasional squirms, wholly inadequate. Here, too, the cumulative body heat of a crowd abets the felon sun.

Add the usual distractions—the

beads of perspiration running down the back of the neck, the handkerchiefs and the paper fans fluttering like white flags of surrender, the recurrent wheeze of electric draftmakers, the psychological coughs of those trying to relieve that closed-in feeling—and you've got a straying flock.

Worship is an exercise of man's higher faculties. It is concentration upon the Absolute, most elusive of concepts. In psychological terms, it is a form of attention, the selective mental process by which some object occupies the focus of consciousness while others rest in the periphery of consciousness.

ATENTION is directed in part by the disposition, character and settled interests of the individual. Thus a man who is in church simply to please his mother will probably "mind" the heat more than someone who is there to satisfy a genuine yearning for communion with God.

But attention also is beset by a host of what the experts call "external stimuli," all tugging for notice. And, if a

(Continued on page 44)

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WE MADE OUR OWN CHURCH MOVIE

(Continued from page 35)

no "home-grown" movie should attempt to parallel what is already available in more technically-perfect form than it will ever be able to equal. But there is movie material in your church and community that will never be recorded if you don't do it.

For example, one day one of our members took some movies of our local Boy Scout troop, and ran them off at a meeting. We all became so enthusiastic about seeing our Scouts in action that our minister finally suggested, probably a bit tongue-in-cheek, "Why don't we have a full-length feature of our church activities?"

The possibilities of the idea were intriguing. As a pictorial history of our work, such a movie could have an invaluable ministry. By high-lighting our activities it would help to unify our membership in their sense of co-operative responsibility. It could be shown to shut-ins and former members unable to attend meetings, and would be an excellent morale booster at canvass time. It could be shown in our sister churches and at regional conference meetings. And it could be sent to our missions in India so that our Eastern brothers could get some idea of what kind of folks we are. Besides all this, there would be the fun of making it.

There was no doubt about it—it was a great idea.

And then we ran smack into the realistic problem of producing such a movie. We certainly didn't have the several thousand dollars it would cost to have it made with all the frills. (The rule-of-thumb for professionally produced films estimates a cost of a thousand dollars for each minute of running time.) If we were to produce the film ourselves it would require what at first didn't seem to be even remotely available—talent, technical know-how, expensive equipment, and at least a substantial amount of cash.

For a while we sadly decided that it was all just a beautiful dream. And then with the growing conviction that all worth-while church projects seem to get done somehow, we grimly waded into the problem. To our happy amazement we not only produced what we think is an excellent film, but we were able to make it with practically no strain whatever on our church treasury.

Making a film isn't easy. It takes time, teamwork, personal sacrifice and a lot of willing hands. Often it's a headache. Yet now that we've had the challenging and satisfying experience we can heartily recommend it to every other church as a heartily worth-while project.

Low-budget movie making requires a number of things—individual ingenu-

ity, the ability to cut corners, and the placing in key jobs of those people best qualified to handle the jobs. For the top man on the team—the "project chairman"—you should have a person who has a lot of drive, persistence, and the knack of sparkplugging other people into their best efforts. You should also have someone who has some knowledge of preparing a "script" or story sequence. This script should be extremely "loose"—merely a rough idea of the story to be told and the scenes that will be needed. In this way you will be able to adapt your final script to the scenes you have shot—rather than use the expensive Hollywood technique of shooting every detail called for by an over-specific script.

The next person to find is a member who has had some experience in movie photography, and who also has a good camera, for the better the camera, the better the film. You will also need a director—who need not be a temperamental genius. He must simply be a person who knows what he wants on film, and is able to get others to give it to him. Both he and the cameraman should have assistants who can help them in posing "mob" scenes.

As for your "actors," you will have no trouble. Every member will want to get into the act, either as a "lead" or as an "extra." And as for histrionic ability, the less acting they do and the more natural they are, the better.

OUTDOOR shooting is no problem photographically if there's good weather. If not, then you will have to shoot most of your scenes indoors—and this will present a number of problems. Most churches are sizable and comparatively dark. In order to have enough illumination for color photography, and especially to light group scenes, you will have to round up a number of photo-flood lamps. They may well tax your church wiring system. To take care of any emergency that may arise, better have a competent electrician-member on hand, for you can be sure that you will need all the lights the church circuits can hold. In making our own movie we found that most of our indoor retakes were made necessary because of insufficient lighting, even though we had used the circuits almost to capacity.

It is important that you shoot about twice the footage that you intend to have in the final film version—for one secret of good movie making is "editing," which means nothing more than cutting out all the parts of the film which are either technically poor or in which there is too little action. For a 20-minute movie, which is plenty long

enough, you will need about 800 feet, or about 1,600 feet of original footage. To give the story a good change of pace, we found the film should have about 50 scenes. Our film, for example, included scenes of the Boy Scouts, the ladies' group, the work teams, an auction sale, our Sunday school, close-ups of various members, church projects, a wedding, the local hospital, scenes of our town, and our minister preaching a sermon.

WHEN you have completed your shooting, fearlessly whack out all the uninteresting or poorly photographed sequences, and then proceed to build your final script from the remaining footage. The first rule of good editing is to be utterly ruthless. When in doubt—cut. (You'll probably find among your congregation some amateur photographer who has film-cutting-and-splicing equipment. If not, then you'll have to beg or rent the equipment from a photo shop or film laboratory.) We found that by cutting scenes to about 11 feet or less, we kept the story moving fast. We further heightened the interest by contrasting scenes—sandwiching outdoor scenes with indoor shots, and amusing scenes with sober ones.

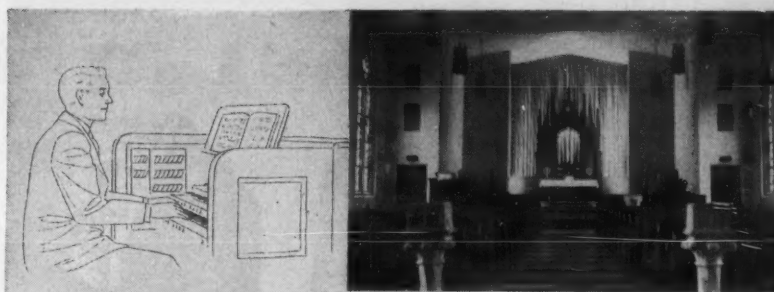
Sound is the next requirement, and here, a variety of methods are possible. The simplest procedure (if you plan merely a one-print film to be shown only in your own church), is to select a member with a good speaking voice and have him deliver a running commentary on the film as it appears on the screen. This is clearly not practical if the film is one you plan to duplicate for wider distribution, or one you intend to exhibit in various places (to shut-ins, for example).

A tape recording of music and commentary is one answer to the shut-in problem. Every church will find dozens of uses for such a machine, and it must not be considered simply an adjunct to movie-making. Synchronization is achieved by making the tape recording as the movie is filmed privately, the commentator taking his cue as the scenes flash on the screen.

It is also possible to have finished film treated with a magnetic track so that the film itself becomes a "tape recording." Bell and Howell processes film and also manufactures equipment for recording and projecting.

At our church, we wanted to put our sound track on the film, in the manner of professional movies. This is more expensive for a single print, but cheaper if you plan, as we planned, more than one print (for on duplicates the sound is "printed photographically," along with the picture).

Our first job was to make the musical
(Continued on page 47)



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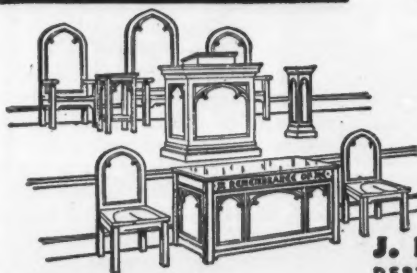
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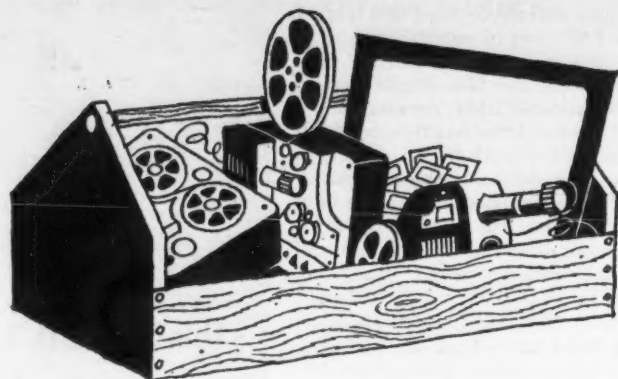
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YOUR AUDIO-VISUAL Tool Kit for Teaching

Each piece of equipment has its function, so it's
wise to rely on more than one tool to do the job

By WARREN R. SCOTT

IF YOU have seen a woman teetering on one stockinged foot on the cushion of the best chair in the living room while she tacked up a curtain rod with the heel of her vacated shoe—you have seen an impressive object lesson that is readily transferable to the use (and misuse) of audio-visual equipment in churches. You *can* drive a nail with a slipper heel or a paperweight or even a stewpan. But it's easier to do it with a hammer.

In the church program, you *can* impart knowledge by almost any means at hand. But the proper tool makes the job not only easier, but more quickly and efficiently dispatched. Efficiency in religious training is terribly important. Literally, we have so little time! The lament is common that the Sunday school's one hour a week is not enough for the spiritual education of our children. But until we are making the most of that one hour, we are hardly in a position to bargain for more time, whether in or out of the public school. Modern audio-visual tools help the teacher to fill full of significance such time as is available.

However, a hammer is not the only tool that our friend of the chair cushion needs around the house. She can't drill a hole with a hammer. She can't saw a board with it. The hammer is a tool that ought to be in the household tool

kit, but it is certainly not the only tool that ought to be there.

The same is true of the audio-visual tool kit. It needs more than a "hammer." Mention "audio-visual equipment" to the average churchgoer, and he thinks of some one machine—perhaps a movie projector, perhaps a slide projector, perhaps a tape recorder, perhaps something else. Each is important. Each has its function. Each is designed to do its own job. But no *one* audio-visual tool can take care of *all* audio-visual needs.

It might be well to consider just what audio-visual materials are supposed to do, which brings us back to the starting point of any religious program, audio-visual or otherwise: people. We church folk are in business to win people for God. We win them by reaching their minds and emotions. The way we get to mind and emotion is through the senses, of which there are at least the five that every first-grader knows about: taste, touch, smelling, hearing, seeing. The audio-visual approach takes into account two of these avenues to activation, either separately or together.

How good is the audio-visual approach? So good that during the war, when the armed forces had to train millions of men in a hurry, instructors made massive use of films, slides,

charts. So good that almost every public-school system maintains an audio-visual department, often directed by personnel whose sole responsibility is the planning and integration of this phase of education into the whole.

But there is more to the integration than simply setting up heavy traffic patterns along those two roads of the senses. There is the matter of retention. "In one ear and out the other," is the discouraged observation of many a teacher. "In one eye and out the other," is also a problem that must be psychologically (if not physiologically!) faced. A mass of sights flung at a pupil is not the complete answer.

The child home from the circus brings with him a sense of color, motion and excitement. Specifically he remembers certain activities—perhaps the performing ponies, or the clown who fell over backward. He does not remember others. If it was elephants we had hoped he would remember, we have failed to get elephants across. If the child had gone to the zoo, watched *only* elephants, observed their eating habits, their bulky gracefulness—if he had seen "the small picture"—he would have remembered elephants.

Starting with the pupil, then, what do we want him to remember? That will determine in large measure which audio-visual tool we ought to use. Do we want him to grasp the big, over-all scene? If so, we use motion pictures, and our tool is the sound motion picture projector. This "big picture" too is a part of the educational process, and a vital part. A sound projector is one of the basic tools of the church tool kit. The motion picture has a viewer-fascination scarcely equaled.

THE operation of modern motion picture projectors has been simplified to the point where anyone capable of following simple instructions can operate the machine. Yet, the 16 mm. sound projector is not a toy either in performance or in price range, and its operation should be restricted to those who have familiarized themselves with its mechanics. The sound motion picture projector costs from \$400 to \$600.

Motion picture films are readily available on a rental basis (\$5 to \$15, sometimes more in seasons of heavy demand, such as Easter or Christmas). Color films usually bring slightly higher rental fees than black and white.

The slide and filmstrip projector is another basic audio-visual tool. It pinpoints attention. One scene may be left on the screen for as long as desired, so that details may be carefully observed and discussed where desirable. The machine—even those equipped with blowers to prevent scorching of film—is

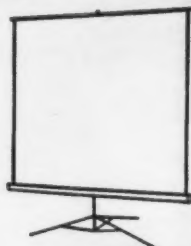
(Continued on page 44)

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Easy to play, the Spinet Model Hammond Organ has two manuals, with 44 keys in each. Straight 12 note pedal keyboard. Expression pedal, and 2 groups of Harmonic Drawbars. Can be moved easily to any church room.

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TOOL KIT FOR TEACHING

(Continued from page 41)

noiseless. Operation requires practically no instruction, so that use does not depend upon the availability of a trained operator. The equipment is small and light, and may be easily carried from room to room. Machines are available in the \$40 to \$175 range, equipped either for slide-only projection, or for slide-and-filmstrip. The latter is the better buy. Filmstrips are inexpensive (as little as \$4 for 50 frames or scenes). Sets of individual slides are sold for usually 50 cents per frame.

The opaque projector is a tool which presents certain advantages of its own. Designed for screening solid objects, such as samples of rock, or for flat pictures, such as maps and magazine illustrations, it makes available to a large group, and simultaneously, material which would otherwise have to be passed around from hand to hand. The machine requires no special operating skill, and is fairly bulky. The price is in the \$200 range.

A screen is of necessity the companion of any kind of projector. The most common mistake that churches make in buying a screen is in choosing one that is too small. The proper width of screen is one-sixth the length of the room in which it is to be used. Screens are manufactured in models that hang on the wall permanently, rolling up and down like a windowshade; or that are equipped with their own tripod support. Prices range from \$20 for a small-size screen, to much higher.

The size of room also determines the focal length of the lens needed for a projector. If the projector is to be used in rooms of varying size, you will probably need an auxiliary lens.

A teaching tool the usefulness of which is limited only by the ingenuity of the church staff, is the tape recorder. It may be used by itself—for example,

bringing to a class comments of church officers or other members on various areas of Christian living—or in connection with projected materials. The opportunity to hear oneself—not to mention the opportunity to let others hear oneself!—is added incentive for participation in classwork. Bits of radio and television addresses or news broadcasts may be taped by the teacher and brought to class. The tape recorder has in addition dozens of uses outside the actual teaching session. For choir rehearsals and a ministry to shut-ins (the whole Sunday school lesson session may be taped!) it is unexcelled. The tape recorder costs from \$100 to \$300.

There are dozens of other audio-visual tools that your own requirements may dictate should be in your tool kit. You may need, for example, a powerful arc-lighted slide projector that does not require darkening of the room (about \$500). You will need many of the available visual materials that do not require projecting at all. Hundreds of churches have found the flannel-graph helpful. Consisting of an easel-mounted suede board to which suede-backed cutouts will adhere on contact, this is useful for "acting out" Bible stories. Cost is \$10 up.

Flat pictures of Bible and other scenes are visual aids to teaching. Reproductions of paintings, which may be hung on the classroom walls and which eventually become part of a child's memory and personality, are visual aids. So are maps, graphs, charts. So are phonograph records, and sometimes a television or radio program.

All these audio-visual tools are available to help the teacher to teach the pupil to learn. They are tools that aid in building the Kingdom and without which, in this day of eye-appeal and ear-appeal, the Kingdom will not be as readily built.

THE END

COOL AIR FOR WARM HEARTS

(Continued from page 37)

skin prickle, say, is intense enough, the sensation of discomfort will elbow in upon the thoughts of the most earnest worshiper.

A psychological experiment of recent years indicates that higher mental processes are adversely affected by temperatures only a few degrees above the upper limit of comfort.

In Cambridge, England, a group of British seamen performed complicated code tests in controlled atmospheres. The men were first thoroughly acclimatized by many daily exposures in a hot room. In the experiment, the humidity and the air movement were

constant. The subjects worked ten periods of three hours apiece, first in a temperature of 83 degrees Fahrenheit, then in 87 degrees.

"Performance deteriorated significantly from the 83-degree level," psychologist N. H. Mackworth noted in his report.

In a church, the performance of the minister also "deteriorates significantly" with higher temperatures, the ministers themselves concede. In their case, the depression is often aggravated by the disturbing effect of a restless audience.

"You can't imagine how discourag-

ing it is to mount a pulpit and see a lot of unhappy, perspiring faces," Dr. Robert S. Hough, pastor of First Presbyterian Church in downtown Memphis, Tenn., explains. "It takes the heart right out of you. And your message shows it."

Choir members, too, are rarely at their best. Steaming in the vestment folds, they must strain for a lilt.

Even the organ suffers. Excessive heat expands the pipes, and, since the pipes are fashioned of varying materials, the expansion is unequal. The wider diameter produces a lower tone—sometimes as much as a fourth of a note flat.

Happily, at First Presbyterian, all these troubles have now evaporated in the cool, dry air of an air-conditioning system.

DR. Hough was at first dead set against the new-fangled device. In hard-fought battles with his elders, the minister maintained three familiar arguments: First, he declared, the church ought to be spending more of its money for advancement of the Kingdom, not frittering it away on an expensive luxury. Why, he asked, should First Church pamper itself? Second, air conditioning might be all right for a week-day business, but it seemed a fearful waste for a church building used only a few hours a week. Third, he added somewhat desperately, the church property needed "other things first."

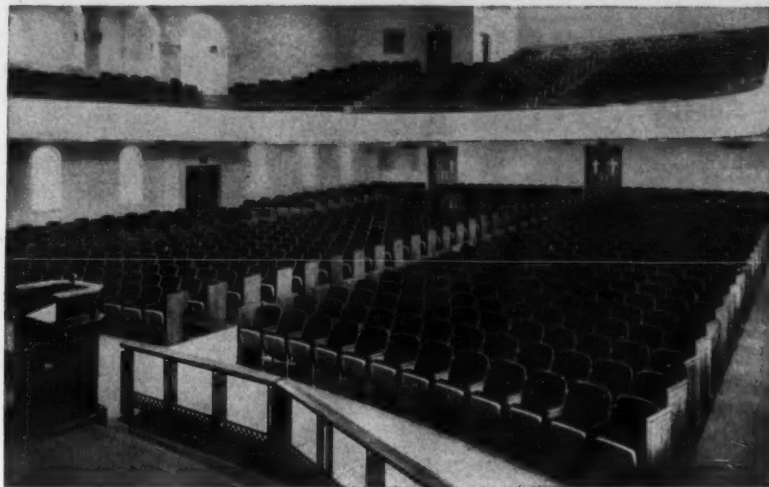
The elders won. A huge Chrysler Airtemp unit and four smaller units—52 tons of air-conditioning equipment in all—went into operation with the first warm Sunday of last spring.

And what happened? The regular summer slump became a shallow dip, a harmless bow to the church's vacationing members. The fiscal report for July and August was so encouraging it called for a revision of the budget—upward!

More important, church activities measurably increased. The Wednesday night prayer service, often discontinued in earlier summers, proved popular in the hottest weather. The women of the church, once resigned to the necessity for holding an annual dinner meeting in the too-busy fall season, advanced the meeting date to August. Committees met more regularly, always with a quorum. Young people showed more interest in summertime recreational projects. Choir rehearsals improved.

There were other benefits. Street noises and dust, those afflictions of a downtown church, found all windows closed against them. Members coughed less in the uniform temperature.

To their surprise, pew-sitters heard Dr. Hough's message more clearly;



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the old crossdraft used to snatch the minister's words and blow them out the side windows, to the loss of the folk in the rear seats. A later expedient, a forced flow of air from the back of the pulpit to the front of the church, carried the sermon more effectively, but it still left "dead" pockets in the corners. Air conditioning eliminated the pockets.

Last winter, the combination heating and cooling unit helped in another way. Under the old system, first arrivals found the sanctuary a comfortable 75 degrees at 10:50 a.m. Well and good—but within fifteen minutes the temperature was up to 80 degrees, hoisted by the body heat of 450 people. At 11:15 the coughing started.

The cure was air conditioning's evenly distributed influx of fresh, filtered air.

Another of the downtown congregations of Memphis, historic Calvary Episcopal Church, credits air conditioning in large part for its ability to survive a series of generous gestures.

Four years ago Calvary built the lovely Church of the Holy Communion in suburban Memphis at a cost of about \$700,000. It was the fourth such project. The mother church deeded the property outright to its suburban "mission," then helped the mission attain the status of an independent parish. In this latest bit of outreach, Calvary lost scores of its members to the new church, as it had in each previous experience.

To keep its own spiritual and numerical health, Calvary installed in 1950 a 50-ton Frigidaire air-conditioning unit at a cost of \$23,800. The outdoor temperature of about 110 degrees dropped to an invigorating indoor temperature of 74 degrees. Dr. Donald Henning, rector, planned new parish activities and awaited results.

THOSE results were beyond the reasonable expectations of any church rooted in a downtown area. For today, Calvary has 1800 communicants—more than ever before. The air-conditioning installation was paid for through increased offerings after two years.

Dr. Henning values air conditioning especially for its aid in releasing the spirit from bodily distraction. "Here at Calvary," he says, "we have long recognized that physical comfort is an important adjunct to devotion."

Many churches know from practical experience that Dr. Henning is on firm ground. Large congregations and small, rural congregations and urban ones, congregations all over America, are discovering that air conditioning means longer rosters and increased offerings, but that, more than this, it also means busier, more capable churches.

THE END

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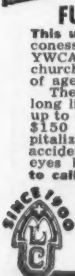
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WE MADE OUR OWN CHURCH MOVIE

(Continued from page 39)

background. We used a disc recorder, and recorded "blind"—that is, faded the music in and out without any exact beginning or end. (It is expensive to attempt to synchronize music.) To obtain the background music, the organist selected a dramatic but unobtrusive piece of music which sounded "churchy" but which was not familiar—for in serving as "atmosphere" the music must not demand attention. We found a Bach selection, with full-bodied chords, a good choice, much to be preferred to any modernistic music. We picked out a night when the church was quiet, and cut two discs of uninterrupted organ music. In order that the shift from one disc to the other would not be noticeable, we saw to it that each began and ended in the same key and with the same volume.

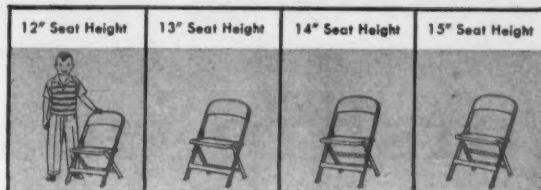
If you decide to have special sound effects, these can be done either on tape or disc. Here again you should fade them in and out—without any precise beginning or end. In our film we made good use of such effects as the congregation in prayer, a group of children singing a hymn, the minister pronouncing a benediction.

Our next step was to select a reliable film laboratory, and explain to them what we wanted. They measured our film and furnished us with a footage count showing where each scene begins and ends on the film. From this count we were able to write our narration, timing it so that it would fit each scene as it appears on the screen. You'll find, as we did, that most laboratories are very co-operative about giving helpful tips on how to prepare a written narration for final recording.

For the reading of the narration all that is required is a clear, sincere voice and an ability to read easily while occasionally glancing at a clock. Here again you'll find helpful tips will be forthcoming, this time from the studio director. The finished narration is read at the studio, while a technician "mixes" the reader's voice, the music background and the sound effects (which we had delivered separately on discs) onto the sound track of the film.

We found that equipment which will speed production—and which is usually available in a church membership—includes a tripod for the camera, a casket carrier (from a funeral parlor) for use as a camera dolly, and a good supply of photo-flood bulbs which can be inserted either in floor lamps or in the church's regular lighting fixtures. If you want to take a small chance, you can use out-dated raw film, which is often available at low cost. Probably,

(Continued on page 60)



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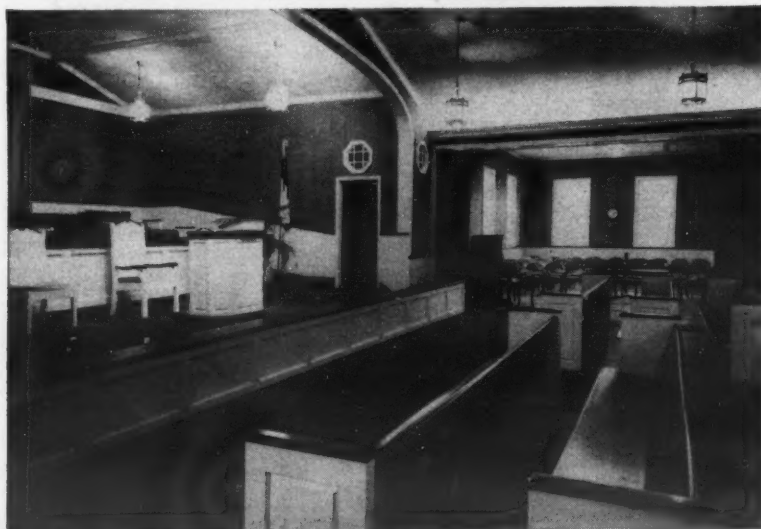
Built with an eye to low cost and upkeep, this church successfully utilizes modern, economical materials to achieve a mood and a design befitting a house of God

By J. D. POOLE



The Church of the Nazarene, New Philadelphia, Ohio, is almost entirely steel with the exception of wood used in constructing windows, veranda and spire.

Warm, friendly interior features dark walnut furniture set off by white woodwork. Structure is three steel sections in the shape of a cross (*see plans*).



SINCE 1953 we of the Church of the Nazarene, New Philadelphia, Ohio, have been proudly holding services in what we think is not only a particularly beautiful church but also a most unusual one. A building of quaint early American Colonial design, it has been constructed almost entirely of modern steel. And since we put much of it up with our own hands we feel our church is very much *ours*.

In 1945 our congregation was worshipping in a small frame building which measured only 37 feet by 55 feet. Its facilities were entirely inadequate for our membership of 152, and for our Sunday school with an attendance that was reaching up to 250. Because of the growing interest in the school, it had become necessary for two of the boys' classes to be moved to the parsonage and the social cottage.

Since the Sunday school was the means through which new families were being reached, we were all eager to obtain additional space for more and better equipped classrooms. Remodeling and enlarging our old building was carefully considered, but since the only land available—a small lot adjacent to our church—was too small for our anticipated growth, we began looking for a building site.

We found a lot 99 by 250 feet only one and a half blocks from the center of town, the purchase price \$1,500. The congregation voted to buy it, and inside of a year we had the lot paid for and a building fund started.

BECAUSE of our limited finances we knew it would be impossible to build with brick or other expensive masonry materials. But a useful material came to our rescue—steel. I had had some experience in using steel-paneled buildings in eastern Ohio, and knew that these structures had many practical advantages, not the least of which was economy of erection and upkeep. Under the direction of our architect, Charles Marr, we broke ground in April, 1951. We used three steel building sections and put them together in the shape of a cross.

The men of our congregation erected the self-framing Armco steel panels, including those for the floor decking, basement ceiling and sanctuary ceiling. Bricklayers and concrete workers had to be hired to complete the basement, and it was necessary to sublet the electrical, plumbing and heating

CHRISTIAN HERALD

of Steel

contracts to skilled workers. But the rest of the work—laboring jobs and the final cleaning up—was done by us.

The narthex is flanked by the nursery, from which a view of the entire church is afforded through a large sound-proofed glass panel. The nursery itself, also sound-proofed, is equipped with a public-address system which brings the service to the occupants. The transepts of the church serve either as overflow areas or as chapels for small weddings or special services. These transepts can be shut off from the nave by folding partitions. Room for the choir was made by using the space in the chancel.

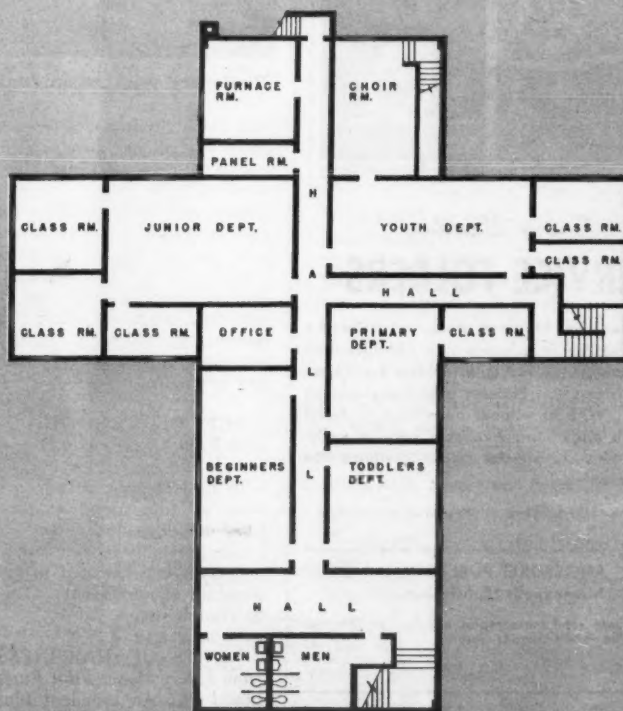
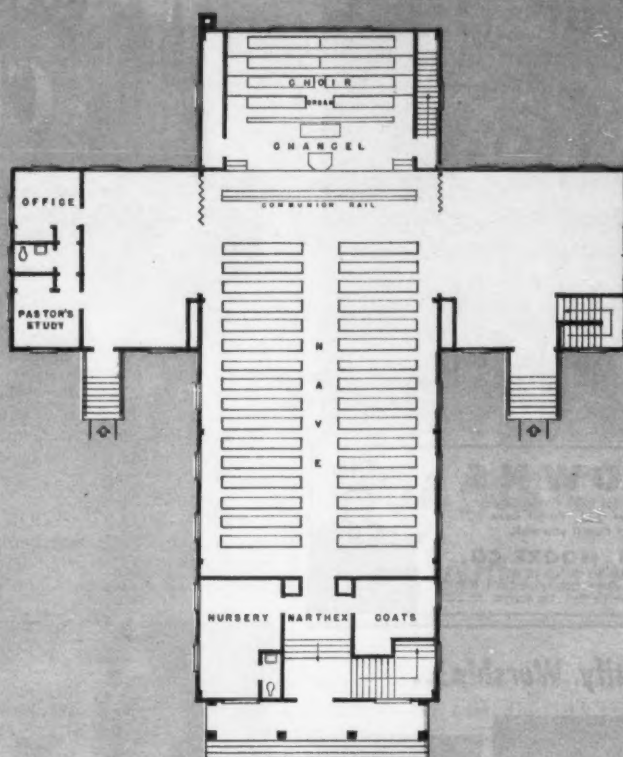
THE basement of the church, constructed of concrete block, houses the Sunday-school department. These classrooms are generous in size, and provide an adequate fellowship area.

The interior of the church presents a warm friendly atmosphere, with its pews and furniture of dark walnut set off by white woodwork. The ceiling is somewhat lower than that of the average Colonial church because of the steel bents and framing that have been used. The ceiling structure is covered with steel panels; the exterior walls have been furred and insulated; and Celotex paneling has been employed above the wood wainscoat. The architect chose to use wood in the construction of the windows, the veranda and church spire. This combination of steel and wood has served to give us both a Colonial atmosphere and mood which befits a house of God.

What was particularly wonderful and tangible encouragement was given to us before the grand dedication day of January 18, 1953. The Methodist and Lutheran churches each contributed one hundred dollars. For our own part, during the two-year period of construction, our membership raised nearly \$1,000 a month over and above the regular church budget.

Now after two years of hard work and sacrifice we have a beautifully-decorated church in which the main body of the building measures 102 by 36 feet, with the wings each measuring 28 by 28 feet. The main sanctuary will seat 300, and the wings another 150. The sixteen classrooms house a completely departmentalized Sunday school—which still continues to grow. And the total cost of the building was \$78,000.

THE END




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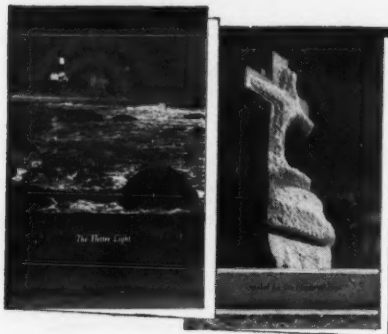
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Visual Aids FOR THE CHURCH

Reviewed by
MRS. JESSE M. BADER

Unless specified, the following films are 16 mm., black and white, sound. Inquiries as to availability should be addressed to the producers; addresses are listed at the end of reviews. Many are available from denominational publishing houses.

VILLAGE OF THE POOR (Broadcasting and Film Commission; 28½ min.; rental: color \$12, B&W \$8). An exciting new dramatic film based on a true story

the life of a Puerto Rican family. This family is contrasted with another in which there is strife and hatred. Though there is no reference to religion as such, the film points out the elements that make up a happy family atmosphere. Good for use with young people or other mixed groups emphasizing family relationships and parental responsibility, and ideal for promoting international understanding. Available in English and/or Spanish.

SHELTER IN THE CUMBERLANDS (Gospel Films, Inc.; 45 min.; color; apply for rental price). This organization's sixth dramatic production tells the story of Fin and Becky Tazwell, unfortunate mountain children, whose lives are changed when they come to the Galilean Children's Home following the death of their father. Emphasis is placed on the importance of the Gospel message.

BY ALL MEANS (Evangelical and Reformed Church; 22 min.; color; guide; rental \$8). All means are used to help a church grow. Church members study and plan together for a program of Christian education in home and church.

FAITH OF OUR FAMILIES (Concordia Films; apply for rental price). This new "how-to" film points the way to man-



Missionary work in an Indian village.

and filmed in India. This brings to audiences a challenge to consider the opportunities, scope and need of missionary work in India today, where millions are living and dying in ignorance, poverty and superstition. A fortunate few learn a new way of life in Deenabandupurum, "Village of the Poor." Ideal for use in Sunday evening and midweek church services, missionary study groups, young people's meetings and adult classes, as an inspiring reminder of how individual lives can be changed through the love of God.

AGE OF TURMOIL (McGraw-Hill Text Film Co.; 20 min.; guide; textbook; rental \$7). The story of six adolescents with typical parental tensions and problems of adjustment, as shown through their activities during one afternoon and evening. Highly recommended for parents and teachers interested in gaining understanding of adolescents. Can be adapted to church use.

ROOTS OF HAPPINESS (Available from International Film Bureau; 25 min.; rental \$6). An excellent film for youth-adult groups for presenting an honest picture of self-respect, patience, understanding and consideration as seen through



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aging regular family worship in today's home. Convincing answers to the questions of how to conduct daily devotions, even among widespread ages, and how to adapt devotions to family problems.

NICODEMUS (Family Films; 20 min.; rental: color \$10, B&W \$6.50). A film which, with careful guidance, could prove valuable in leading young people—Juniors

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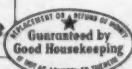
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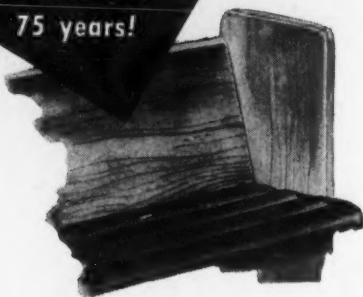
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and above—to Christ. Joseph of Arimathea and Nicodemus agree to make arrangements for the burial of Jesus. The body is taken from the cross to Joseph's tomb. In a one-person witness to Christ, Nicodemus reflects, through flashbacks, upon his experience with Jesus the night he questioned Him about being born again.

CHEATING (Young America Films; 11 min.; guide; apply for rental). A teenager has been expelled from Student Council because of cheating. His story is told in flashbacks. Questions are stimulating and lead into discussion on the problem of cheating.

Filmstrips

YOUTH AUDIO-VISUALS (National Council of Churches of Christ in the U. S. A.; a kit of seven new sound filmstrips on youth work; seven recordings on 10" discs, 33 $\frac{1}{3}$ rpm microgroove; seven Utilization Guides and projectionist's scripts, and one carrying case; total purchase price \$65). Includes these filmstrips: **WE HAVE THIS FELLOWSHIP** (B&W), subject: total youth program; **THE FAITH OF A GUY** (B&W), on Christian faith; **GALLERY OF WITNESSES** (B&W), concerns ways of witnessing; **I FOUND A NEW WORLD** (color), depicts world mission of the church; **THE MEASURE OF A MAN**, color cartoon on Christian citizenship; **HOW WIDE IS OUR CIRCLE** (B&W), Christian fellowship; **BIG ENOUGH TO TACKLE** (B&W), on co-operative youth work. If purchased singly, sale price of these B&W filmstrips is \$10 each, color \$15 each.

TRIUMPH OVER DEATH (Society for Visual Education; color; 38 frames; manual; \$5.50). The story of the first Easter season as told in the Gospel of Luke. For Juniors and up, with uniform lessons covering Luke. Useful for regular study purposes as well as for special Easter study and worship programs. From the Gospel of John Series for Junior-Adult: **THE MINISTRY OF JESUS CHRIST** and **THE GLORIFICATION OF JESUS CHRIST**, color, 35 frames each, purchase price with manual \$5.50 each or \$10 for set of two.

A unique 500-page book, known as the "Audio-Visual Resource Guide," is now available from the Visual Education Fellowship, 79 East Adams St., Chicago, Ill. Included are listings of audio-visual aids on 1,500 subjects. Price \$5.50.

Sources:

Broadcasting and Film Commission, 220 Fifth Avenue, New York, N. Y.
Concordia Films, 3558 S. Jefferson Ave., St. Louis, Mo.
Evangelical and Reformed Church, 1505 Race St., Philadelphia, Pa.
Family Films, 8840 W. Olympic Blvd., Beverly Hills, Calif.
Gospel Films, Inc., P. O. Box 455, Muskegon, Mich.
International Film Bureau, 57 East Jackson Blvd., Chicago, Ill.
McGraw-Hill Text Film Co., 330 West 42nd St., New York, N. Y.
National Council of the Churches of Christ, 79 East Adams St., Chicago, Ill.
Society for Visual Education, Inc., 1345 West Diversey Parkway, Chicago, Ill.
Young America Films, Inc., 18 East 41st St., New York, N. Y.

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By C. HARRY ATKINSON
Church Building Consultant

School-building Plans

Where can we get materials to guide us in planning a church-school building?

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Facilities for Immersion

Our church practices baptism by immersion. Where can we get information on the installation of the proper facilities?

Upon your request we will be pleased to send you, at a nominal cost, a number of carefully prepared drawings which will give you all the particulars you require.

Used Furnishings

Do you ever hear of churches who wish to sell used pews and other furnishings?

Occasionally a church will tell us about such items. At the moment our files carry a description of pews and pulpit furnishings which were used by a congregation of about three hundred. If you will write to us we will be happy to put you in touch with these people.

Hearing Aids

Are hearing aids for churches still manufactured and installed in churches?

They are, and if you will write us, care of this magazine, we will gladly furnish you with a list of reliable manufacturers.

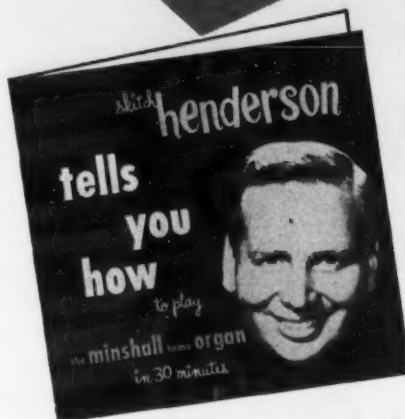
Modern Architecture

Is the so-called "modern" church architecture here to stay?

The best examples of it will probably endure. In the middle Western states, and particularly on the Pacific Coast, are a number of new buildings which give promise of a new day in church architecture. In the opinion of many authorities, we are now in the beginning of an architectural renaissance which undoubtedly will have an increasing effect on church design. Architects will improve their skills in handling new materials, methods and forms—and more and more churches will come to accept them. The extremists in design, however, will have a difficult time—as will the imitators of the past. The future of church design apparently belongs to those architects who, by making a reverential use of new materials and methods, can bring new life and spirit to the shaping of God's house.

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ISHER OF MEN

This remarkable layman looks for church-building material in every human soul

AS a man who has dedicated himself to bringing men and women closer to God, there is little about Swanson Yarbrough to suggest that he is one of the most remarkable church laymen in America. A small, frail man who of necessity must move about with the greatest care, Yarbrough—now nearing 60—suffers from heart trouble, a collapsed lung, asthma and allied complications. He must spend

every afternoon in bed, must follow a Spartan's diet, and is often a victim of painful relapses. Yet at the virtual risk of his life he has courageously persisted in his personal mission, with the result that he has succeeded in bringing more than 612 people into his home-town congregation, the First Presbyterian Church of Tyler, Texas.

Yarbrough has made a joyful avocation of talking to people about God.

With a friendliness and kindly understanding that quickly put strangers at their ease, he spends four or five evenings a week knocking on doors to chat with people about their religious interests and to offer a helping hand with any problem that might be lying heavily on their hearts. While some of the people he has brought to God are newcomers to Tyler who had merely neglected to transfer their church membership, more than 210 of them had either never belonged to a church or had drifted so far from church associations that they wanted to make a reaffirmation of their faith.

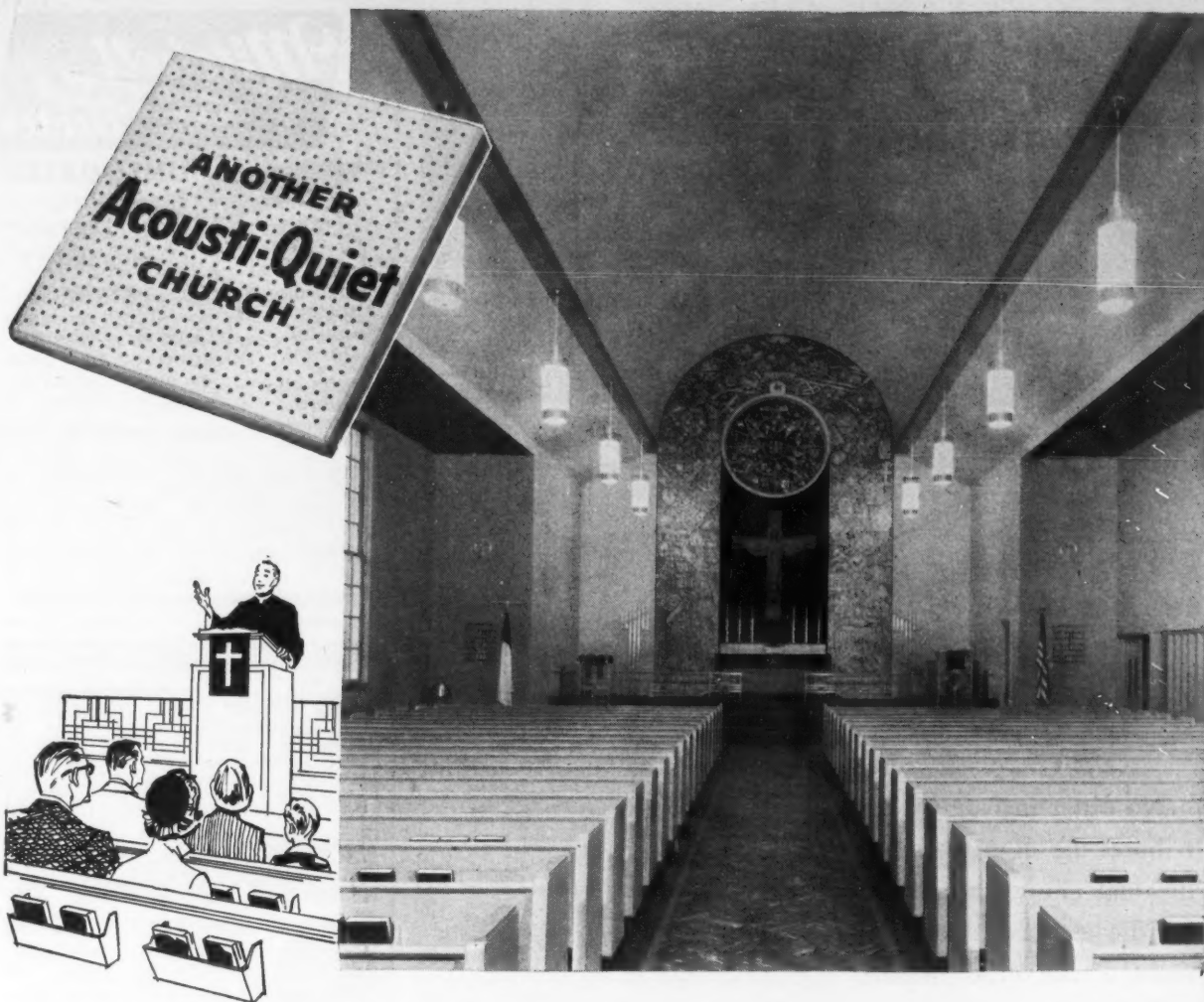
All this he has done in an age when a great majority of Christians live their entire lives without ever bringing even one other person to faith in Christ!

When he was 42 years old Swanson Yarbrough had every right to believe that he was on his way to success as a railroad man. He had risen from chore boy to trainmaster, with a large number of employees under his supervision. His salary, for 1935, was respectably high. His wife, whom he had married when he was 19, had proved a devoted companion. They had their own home in San Antonio, Texas, and their son, Gary, was winning honors in the local high school.

Then Swanson came down with



Swanson Yarbrough (top photo, left) talks with his pastor, J. Sherrard Rice. Above, Mr. Yarbrough sees a group he brought into the church become members.



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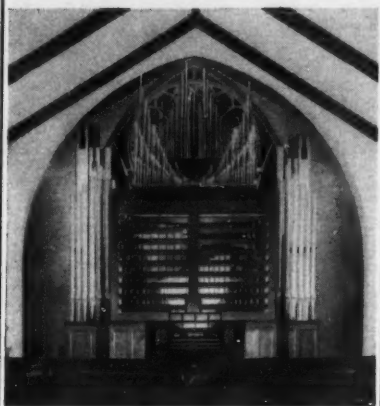
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pneumonia. Though confined to the hospital for several months, his recovery seemed certain. Then came a relapse. Pneumonia developed in both lungs, and his heart began to falter. For the following three months Mrs. Yarbrough lived in the constant fear that the next hour might be her husband's last.

While Swanson fought off death and despondency, Mrs. Yarbrough struggled against their growing economic burden. Doctors' and hospital bills quickly ate up their savings and finally took their home. In desperation Mrs. Yarbrough began putting up homemade hot-sauce in jars. These she sold to neighbors and grocery stores. Gary, their son, by then enrolled in junior college, took odd jobs to pay his own way.

After five years and two months in the hospital there finally came the happy day when Swanson was permitted to go home. But his joy was short-lived. Bronchial pneumonia struck again. To recover from this attack took another three years. And when he thought he had fully recovered, Swanson found that he had developed an allergy to cedar pollen, which caused acute attacks of asthma. After a particularly bad siege, the doctor ordered him to leave San Antonio where cedars are abundant.

Thus it was that in 1946 the Yarbroughs rented a house in Tyler, and transferred their membership to the local First Presbyterian Church.

Yet misfortune had to strike still another blow. In climbing a ladder to help his wife gather figs, Swanson fell, broke his left arm and left leg, and collapsed his right lung.

Out of these years of unrelenting suffering might well have come disillusionment and bitterness. Instead, Swanson and his wife say they have found a happiness they had never dreamed was possible.

"There came a time during my illness," says Swanson, "when I could see that the doctors didn't expect me to live. But something was happening inside of me. I had been reading the Bible more than ever before. And those long, quiet hours in bed gave me plenty of opportunity for meditation. A conviction grew on me that if I placed myself in God's hands I wouldn't die. He would find a use for me. There was no sudden revelation—no blinding miracle. Just a growing conviction that was warm and deeply reassuring.

"As I got better I joined with some of the other hospital patients in organizing a Bible class. We began holding devotions every morning. And then we ran into opposition. In the room next to ours was a crusty old fellow of about 60 who would turn up his radio when-

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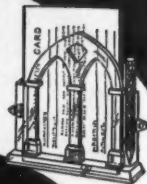
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ever we began, and would then proceed to make loud, caustic remarks about us. Instead of protesting to him, we let him do as he pleased, and we always spoke kindly to him when we met him. And then finally it happened. One morning the old man stopped me in the hall, and in a shamed, humble voice he asked if our meetings were private. 'Because if they're not, I'd certainly like to attend.' The next morning he joined us. He had never belonged to a church, or even claimed to be a Christian. Yet I found that he knew a great deal about the Bible. After about a month he said to me, 'I'd like to join a church. Will you help me?' I called a minister of his denominational choice. The minister and some church officers listened intently as he told of his conviction of the reality of God, and then they made him a member of their church.

"That night," says Swanson, "I realized for the first time what real happiness can be. Right then and there I saw God's purpose in sparing my life."

As soon as he had recovered from his broken arm and leg, Swanson presented himself to Dr. John Anderson, who was then minister of his church. "I think the Lord can use me to bring people to Christ. And from now on that's what I intend to do."

Folks around Tyler are fully agreed that the Lord has made wonderful use of Swanson Yarbrough. Take for example the occasion when a census revealed that there were 54 people of "Presbyterian preference" in Tyler who had not joined a church. Swanson promptly set out to call on all 54 of them. As he walked up to the first house on his list he glanced again at the information card in his hand. The name was—let's call them the Carpenters. Mrs. Carpenter—Presbyterian. Mr. Carpenter—no church. One child. Family had lived in Tyler 18 years, had never attended church.

Mrs. Carpenter answered the doorbell. She seemed surprised by Swanson's mission. She quickly informed him that there must have been some mistake—she was a Baptist. Swanson gave her a friendly smile, and suggested that she join the local Baptist church. Then, sensing her unresponsiveness, he turned and was about to leave when she suddenly reached out to him with a gesture of hopefulness.

"I'll make a deal with you," she said. "I've tried for 20 years to get my husband to go to the Baptist church with me. He won't budge—yet every once in a while he will talk to me about God. If you can persuade him to go to your church, I'll join with him."

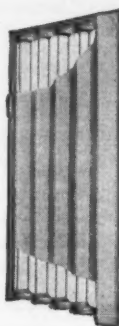
Swanson walked into the house to face the formidable Mr. Carpenter, and began simply and directly to talk about how God can take hold of a



Needed: More Sunday School Space

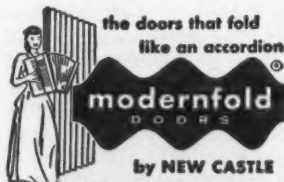


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person and use him for good. This, he said, he knew from his own experience. "God has a plan that is available for each person. And always He paves the way." Swanson paused—and discovered that he had an engrossed listener. Mr. Carpenter came straight to the point. He would like to join the church—and would do it that coming Sunday. Also he would like to bring his son. "And I have a brother and mother who have never joined a church," he added.

Thirty minutes later Swanson knocked on the door of the mother's home. She eagerly invited him in. "You're the first person to speak to me about church in 20 years," she said. "I'm afraid I've been just an old backslider." She was immensely pleased that her son and daughter-in-law had decided to join the church, and she agreed to join at the same time.

"What about your other son?" asked Swanson.

"He lives in back with his wife. Neither of them belongs to a church or ever goes to one. Why don't you talk to them?"

Swanson did. And before the evening was over that couple too had signed a card that they would join the church on the following Sunday, and also bring their child. By this time Mr. and Mrs. Carpenter had come over to see how Swanson was making out. Soon everyone's joyful feeling was making itself evident, and the family reunion took on the happy excitement of a revival.

"We can't overlook my dad," Mrs. Carpenter eagerly suggested. "He's never belonged to any church, and he's insulted everyone who has ever spoken to him about joining. He might do the same to you, Mr. Yarbrough—but will you try?"

Swanson discovered that the old man had retired from business and that his hobby was fishing. "I'll see him tomorrow," said Swanson, "—but don't tell him I'm coming."

The next day he found the old man sitting on the porch of his house in a rocking chair. He introduced himself, but he didn't state his purpose.

"I hear you're a great fisherman," he said. "And I'd like to talk fishing with you." For the next half hour the two men swapped yarns about the exciting catches they'd made. Then Swanson said, "There's something else I fish for—men." He then told the old man about his visit to the Carpenters and to Mr. Carpenter's mother and brother. "They all said that they feel as if they have been pushing God away too long. They're ready to join the church next Sunday—and they're hoping that you will join too."

The old man stared hard at Swanson. Then suddenly his eyes twinkled.

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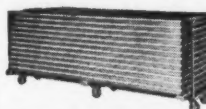
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"I've been wanting to join for years," he smiled. "Guess the Lord's been nagging at me, but I've just been stubborn."

That next Sunday they were all at church. The six adults joined on profession of faith, and the two children were baptized. Since then—with exception of the grandfather, who has become bedridden—they have all been active and regular in their attendance.

They were not the only members recruited in that membership drive. Out of the 54 cards that were originally given to him, Swanson brought in a total of 30 people to the church.

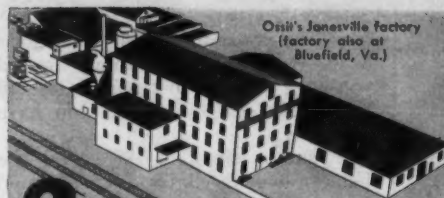
Watching his efforts bear such remarkable fruit, the question finally occurred to Swanson: "Would all these people have joined the church if I hadn't visited them?" He talked the question over with Dr. Anderson, and together they decided on an experiment. For three months Swanson didn't make a call. Only one person joined the church. "Enough of this experimenting," concluded Dr. Anderson finally. "Get on with your visiting, Swanson."

Dr. Anderson eventually moved to another church, and for ten months the Tyler church was without a pastor. During this period Swanson Yarbrough brought 125 people into the church, 46 of them by profession of faith. When Dr. J. Sherrard Rice, the new pastor, preached his first sermon, he found that the whirlwind layman had 18 people waiting for him, all eager to become members.

Mr. Yarbrough brushes aside all praise. "God does the real work," he says. "I merely put myself at his disposal."

Mrs. Yarbrough shares with her husband the conviction that God is responsible for the richness that has entered their later years. Together they start each day with a devotional period. She is careful to see that each afternoon her husband takes his required three hours of rest. During his Bible study she keeps him free of interruptions. When a spell of sickness closes about her husband it occasionally brings an understandable depression. Then she must be close to him—cheerful, confident, rallying him back to strength for his work.

Swanson's phenomenal success as a fisher of men stems largely from an incident which occurred during his railroad career. Step by step Swanson had risen through the ranks—station agent, telegraph operator, train dispatcher, chief dispatcher and finally trainmaster. On the day he got his last promotion the manager of the railroad said to him, "Since you'll now have many men working under you, it's important that you remember one thing. Every person has good in him;



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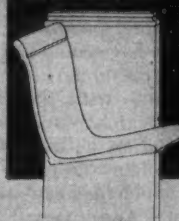
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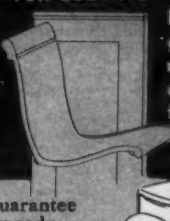
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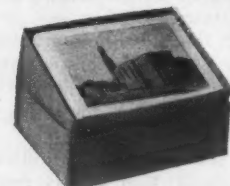


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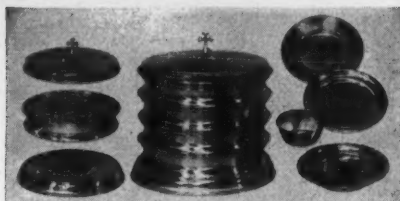
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Dept. 14

it will be your job to bring that good to the front. If the bad shows up and you have to resort to discipline, it will mean only one thing—that you have failed."

Swanson has long developed the habit of looking—and finding—the good in people. And he's also discovered ways of stimulating that good so that it grows and finally overshadows the bad. His uncanny knack of appealing almost instantly to the best in people accounts largely for his ability to arouse their lasting interest in religion.

Swanson believes that many people who have developed a real closeness to God are reluctant to join a church for fear of being conspicuous. "They think it is something you do only in your youth. They feel hesitant about standing before other people and proclaiming that they have come to know God." When he encounters such people Swanson talks with them at length about the great happiness that comes from association with God. Then he carefully explains the step-by-step procedure by which they can attain church membership. And if it will make them feel more comfortable he offers to be on hand at the time they are formally inducted into the church. Even after they have joined, he makes a point of seeing that they are given every opportunity to join in the church activities. As one church officer observed, "Half the time the members Swanson brings in are calling on us old timers, when we ought to be calling on them."

As a "fisherman" Swanson doesn't

let many of 'em get away. He scans the newspaper for announcements of newcomers to town; visits the banks to see if any new accounts have been opened; and even calls on the utility companies to see what new families are using gas and electricity. "The man's amazing," exclaimed a recently-arrived housewife. "He was in my home before I could even get my suitcase unpacked!"

Of the many events which have crowded Swanson Yarbrough's life there is one which has powerfully motivated his present career. As a young railroad supervisor he was charged with the responsibility of seeing that no employee in his division drank on the job. One morning a young woman came to work drunk. Swanson promptly discharged her. That night she committed suicide. "Since then," says Mrs. Yarbrough, "he has never got over the thought that he might have saved her if only he had been more understanding."

Since then Swanson has never given up on the possibility of saving a person for God. At a recent church-officers' meeting, cards were being passed around showing the names of people who did not belong to the church. When the name was read from one card, a number of the officers shook their heads. "No use calling on that family," they agreed. "They're just plain no good."

Swanson reached out and took the card. "That's for me. I'll go to see them." THE END

WE MADE OUR OWN CHURCH MOVIE

(Continued from page 47)

though, you'll need as many factors in your favor as possible.

Costs may vary a little, but your footage shouldn't cost you much more than \$10 per hundred feet of original "takes." If you supply your own narrator, background music and sound effects, a film laboratory will be able to produce an 800-foot sound print for about \$300. Extra prints will cost a little over \$100 each. For black and white with sound on tape separately, an 800-foot print will cost somewhere around \$100.

At the \$300 price you'll have a film which can be shown on any standard 16 mm. sound projector. That amount will not, however, provide you with fancy photography such as double exposures, animations, dissolves and pinwheels. About the only photographic effects you will be able to use are "fades" between scenes, which can be done by the laboratory in the making of the print.

The cost of making a film can often be easily recovered. If it merely does

a little extra selling for the church at canvass time, it can very possibly pay back its cost in one evening. And if that doesn't work, you can always charge a small admission for a couple of showings, which will reduce the original expense.

Amateur movie making is a composite of fun and hard work, satisfaction and disappointments. Scenes will "flop" and have to be retaken. Lights will fail at the crucial moment. It will rain. Important work will have to be postponed—and then postponed again. Saturdays and Sundays will be the hardest working days of the week. And time and again you will decide that the film can never be completed, and that to spend any more on the job is merely to throw good money after bad.

But finally the day will come when—as the professional movie men say—the "film is in the can." Then all the worry and bother will seem worth while. And if you're only half as pleased with your film as we are with ours, you'll feel well rewarded. THE END



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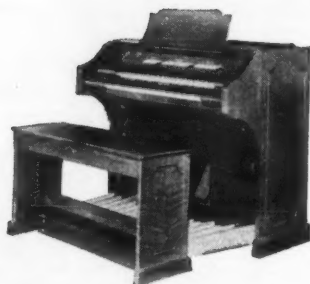
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THE BOY WHO SANG GOD'S PRAISES

THINGS had been going along as they usually did in church. Charles was used to standing for the hymn singing, and sitting with head bowed for the prayers. He sat during the Bible reading and the choir singing—usually, that is. But today something different happened—the choir started to sing and his mother stood up. At first he was a little embarrassed. He didn't want people to think that his mother didn't know how to act when she went to church. She had always gone—as far as he could remember, which was lots of years now, since he was eight years old. It was quite a relief, though still puzzling, when he saw everyone else stand up. Awkwardly, he got to his feet and stood too, until everyone sat down, which they did when the choir stopped singing. It was especially fine music, but why did they stand?

He could hardly wait until the service ended to ask his mother about it. When they were finally in the car and driving home he said, "Mother, why did you and everyone stand up when the choir sang this morning? We never did that before—"

"Well, Charles," replied Mother, "that's an old custom, a rather nice

one, but with real meaning. Before I answer your question, I'd like first to tell you a story."

Charles settled back, for he loved to hear his mother's stories.

"Almost three hundred years ago, there was born, in Germany, a boy who loved music very much. In fact, he loved it so much that once he even had a friend smuggle a clavichord into the attic. A clavichord is an instrument something like a small piano. You see, his father wanted his young son to become a lawyer and disapproved of his interest in music. So behind closed doors seven-year-old George Frederick Handel practiced.

"When he was eight years old, he went with his father one day to visit a servant at the court of the Duke. While there the Duke overheard him as he played on the church organ, and persuaded the boy's father to give him a musical education.

"So it was that the cathedral organist became his teacher. Young Handel learned fast. When he was eleven years old, he wrote some very good music and by the time he was twelve his teacher thought that George Frederick had learned all he knew to

teach him, and that the young boy should be sent to another teacher for further study. However, his father wouldn't hear of this for he still hoped that his son would become a lawyer. During that same year, George Frederick's father died, and, since he was a good and loving son, young Handel decided to finish his schooling and enter law school as his father had wished. However, his great musical talent was not to be hidden for no sooner had he enrolled at law school than he was given the job of cathedral organist. Then he knew he must devote his life to his God-given art.

"Some of the greatest music of all time was written by Handel. He is especially famous for his oratorios. These are compositions combining choir singing with organ or orchestra, and are usually based upon stories and words from the Bible. Handel wrote quite a few: 'Saul,' 'Samson,' 'Judas Maccabaeus,' 'Esther,' 'Israel in Egypt,' to name some of them. But the one for which he is known by the most people is 'The Messiah.'

"'The Messiah' is, of course, the story of Jesus, His Birth, Passion and Resurrection. The 'song' you heard this morning is from that oratorio and is Handel's most beautiful and wonderful way to sing the praises of God who is, as the words say, all-powerful, Whose kingdom is forever, to Whom we owe all of our love and loyalty and praise.

"But Charles, you asked why everyone stood when the choir sang this morning. When 'The Messiah' was played for the first time in London, King George II was so moved by the majestic beauty of this part of the oratorio, known as the 'Hallelujah Chorus,' that he got to his feet and stood throughout its singing. Of course when the king stands all in the audience must stand too, and so he started a custom that is still practiced in English-speaking countries today."

"Mother," said Charles, "I'm glad we stood through it too—it was beautiful. I wish we could hear it again, now that I know more about it."

"You may," said Mother. "We have it on a record and we'll play it as soon as we get home. The words and the music are especially appropriate for this Easter time. As you listen, you may feel as Handel did—he said that as he wrote this: 'I did think I did see all Heaven before me, and the great God—Himself.'"

D. L. Moody once said:

"I am thankful to tell you that I have some splendid men and women in the field. My school work will not tell much while I am living, but when I am gone I SHALL LEAVE SOME GRAND MEN AND WOMEN BEHIND!"

Moody has been with the Lord for more than fifty years, and the "grand men and women" he left behind have guided Moody Bible Institute through the years and kept it true to God.



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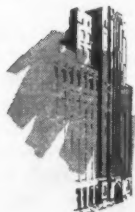
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Mr. Moody put the entire organization directly into the hands of Dr. Torrey, although retaining the title of president until his death. Dr. Torrey proved his fitness for the expanding task in every way. His thorough scholarship was joined to a strong and definite evangelism, and under his able direction the Institute laid the foundations on which the work of later years was accomplished. To him goes much of the credit for establishing the existing curriculum and practical Christian work program. He led the school in tremendous strides... including a needed Extension Department in 1897, a Correspondence School in 1901, and laid the groundwork for the long-awaited Evening School founded in 1903.

Today MOODY BIBLE INSTITUTE is still forging ahead in the path outlined by the GRAND MEN who under God directed it. The curriculum is constantly being expanded to meet the demands of various fields of Christian service. Eight basic courses are offered: General Bible, Pastors, Missionary, Sacred Music, Christian Education, Christian-Education Music, Jewish Missions and Missionary Technical.

The chief ministry of the Institute remains that of furnishing tuition-free training to consecrated young men and women who are preparing for Christian service—both as full-time workers and laymen.



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END OF THE ROAD

(Continued from page 23)

have loved Kipling's lines from "Where the Trails Run Out and Stop," in which he counsels that even there, something unadventured remains.

Yet I felt like a discoverer when at last I actually stood where the roadway ends. For there, where the highway stopped, water and sky took over to infinity. At our feet was the swift-rushing Yukon, which boats could traverse to northern seas. Overhead was the arching blue sky, with even now a plane flying ever beyond.

Together my husband and I stood in silence where the roadway ends, listening to the sound of the wind in the trees, the fall of a leaf at our feet as it rustled against the pebbles worn smooth by the river.

Contrary to what I had expected from childhood pictures of Eskimos and igloos, there was no snow at all. Instead, in the brown soil just a few yards from the end of the roadway, there bloomed a wild rose. I picked its pink loveliness and a day later dispatched it by airmail from Fairbanks to my mother in Southern California, who by the magic of air travel had an Arctic rose even before its fragrance was lost.

What do you do when you get to the end of the road? What makes a fitting memento of such a journey? We had to hasten to return to our quarters before nightfall should overtake us on this road practically owned by the snowshoe rabbits. Even now they were assembling, examining our automobile.

I wanted a tangible memory—and found one in the river. At the edge of the Yukon, I got down on my knees and reached my hand deep into the cold, swift current, and came up with three pebbles which I put into my jacket pocket.

"Faith, hope, love," my husband christened them playfully, marveling that I should wish to carry home rocks to our rocky section near the desert.

But those "rocks" have become my most treasured and loved souvenirs of travel. Somehow they keep reminding me of a journey which each of us makes, alone, and over any of a thousand roads that lead to the end of earthborn trails.

On the very day of our return home, when I began to pick up the interrupted pieces of living again, the news was telephoned of a friend who had become ill. She was wasting inevitably away with one of the diseases which still has the doctors baffled. She had been glad to know of our trip, and to enjoy our card from the end of the road, we were told. But we could not even see her now.

Within the month we were with the

group that went with her from the chapel to the cemetery located in our community on a hillside with a view of beautiful mountains. There are trees in which the singing birds make their home, and sometimes the gardeners complain about the squirrels and baby bunnies.

Waiting there I listened to the pastor intoning the age-old phrase, "dust to dust." And perhaps it was this which caused me to think of the long road we had been traveling while she suffered. Or maybe it was the inquisitive rabbit sitting quite still now over on another knoll watching these weeping people, and who might well have been a distant cousin of those other little furry creatures we had seen.

Whatever the cause, I found myself looking up and seeing the wide sweep of blue sky beyond the hills. It was the exact shade of blue as had been the arching sky where the roadways ended. Even as I listened I heard the sound of the rushing wind in the trees, and was that a leaf stirring on the graveled walk?

I recalled how much *more* there had been, in the far north, waiting beyond, where the roadway ended; and how much there was beyond the ending of my friend's road. Would not the force which designated the river to take over where the land ceased, also permit the swift rushing years to flow with vitality into eternity? In that moment I was more confident than ever that it was so.

As soon as we were home the memory sent me into the study to take a good look at my three pebbles. "Faith, hope, love," my husband had said. They were good words to bring to the end of a road. Fashioned of rock, as "permanent" as is anything in this transient world, they spoke to me anew of the firmness of faith, the solidity of hope, the power of love.

These three tangible talismen I had brought back with me from where the roadways ended. These three intangibles I could take with me in my personal journey to the end of my road.

So it is with confidence that I walk the daily path of the inevitable journey and watch my friends, each in his separate pilgrimage. I read with new vision the Easter story with its road of service and sacrificial love, its carrying of crosses to the end.

I glance at the wide black mark on the wall, where we "ran out of map," and I know now that this is truly the remark of a child. I need never run out of map!

Parts may remain uncharted or unseen with our present means of recording time and space. But where the earthly roads run out and stop, infinity takes over with limitless sea, sky, stars and suns of eternity.

THE END

Would you save this CHILD?

IF YOU SAW THIS CHILD, would you pick him up and save him as Bill Asbury, CCF representative, did in Korea a few weeks ago? We are sure you would not "pass by on the other side" to leave him die. He is now in a CCF orphanage being decently cared for. He is there with other children—children like the baby whose mother brought him to the superintendent, saying she could not find work and could not care for her baby. The baby was accepted and the mother started away and then fell. When the superintendent reached her, she was dead—of starvation. Some CCF orphanage children were pulled apart from the arms of their mothers—the children just faintly alive, their mothers dead.

Bill Asbury is making no complaint about the dirt and discomfort connected with his job or even about the vermin, far more alive on such a child than the child himself. But he is heavy hearted over the many children he can't save for lack of funds.

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Daily Meditations

by John W. McKelvey

Thursday, April 1

READ ROMANS 15:4-7

Patience is a necessary ingredient of Genius.—BENJAMIN DISRAELI

SOME months ago a faded, fifty-year-old photograph led to the discovery of a long-missing sixty-seven-year-old woman living in a two-room flat in St. Louis, who, by this identification, became heiress to a half-million-dollar Pittsburgh fortune. It sounds like a "Cinderella" story ending happily. Aside from the good fortune involved there is another remarkable feature behind this happy ending: patience. Patience in running down every clue to the final one. Patience doesn't always end like this, but it's a priceless virtue.

Lord, we cry so often, How long? and we ask, Why? Teach us to wait, to endure through the time of testing, and at last to achieve victory. Amen.

Friday, April 2

READ PROVERBS 23:29-32

Temperance and labor are the two best physicians of man.

—JEAN JACQUES ROUSSEAU

LAST fall the British government's "Annual Abstract of Statistics" stated that the country had 82,000 pubs. These pubs sold an average of nine gallons of beer per head to the 50,000,000 population. What the statistics for the United States are I do not know, but the net results are no doubt similar. The irony of the situation is crystal clear: two great nations trying to walk in straight paths with overwhelming numbers staggering in drunkenness! The judgment still stands: Strong drink is a mocker. Be not deceived.

Dear Father, lead us in paths of righteousness and truth and deliver us from evil and wickedness. Give us courage and strength to seek Thee with our whole hearts. Amen.

Saturday, April 3

READ II CORINTHIANS 4:1-5

AN interesting episode recently took place on the West Drive of New York city's Central Park. Two patrolmen

stopped a car which two sixteen-year-old boys were driving in the wrong direction. One of the boys immediately said, "Okay, here's the pocketbook." It developed that the boys had snatched a woman's purse only a few minutes before and had fled in a stolen automobile. They were headed in the "wrong" direction on several counts and they might have escaped but for "the still small voice" within. God give us a conscience strong and true!

Grant, O Lord, the petitions of our hearts as we ask for noble purpose, unyielding integrity, and the power of Thy presence to sustain us. Amen.

Sunday, April 4

READ DEUTERONOMY 6:3-12

No degree of temptation justifies any degree of sin.—NATHANIEL P. WILLIS

A remarkable pair of "before and after" pictures of the corner of Madison Avenue and 24th Street in New York city appeared some months ago. Before 1909 this corner was occupied by a great church with a lofty spire, but in that year a large insurance company purchased the corner and replaced the church with its famous clock tower. In its skyward thrust the clock tower retained a striking resemblance to the former spire, but of course stood for something altogether different. It is vital to spiritual survival to discern the difference.

O Christ, who came to give us life to the full, help us to lay hold on life that outlasts this moment called "today," and impart to us the life that is eternal. Amen.

Monday, April 5

READ ACTS 17:24-28

A mysterious bond of brotherhood makes all men one.—THOMAS CARLYLE

PERIODICALLY it seems necessary to waylay the "big lie" about racial distinctions. Back in 1935 Franklin D. Roosevelt wrote in answer to an inquiry as to whether there was any truth to the Nazi charge that he had Jewish blood: "I do not know . . . In the dim distant past they [his ancestors

in Holland] may have been Jews or Catholics or Protestants. What I am more interested in is whether they were good citizens and believers in God. I hope they were both." The point is, in Christ there is neither Jew nor Gentile!

Dear Lord, take from our hearts the bitterness and complaint and fill our lives with love and understanding for all Thy creatures. Amen.

Tuesday, April 6

READ PSALM 19:7-11

To love truth . . . and to be true to one's self is to be moral.—ANONYMOUS

WHEN the weather experts get confused the public knows at least one thing—they are human. Last winter when the eastern seaboard was afflicted with "smog" and "smaze" they gave the following advice: "Wear gauze smog masks . . . Don't wear smog masks . . . Go outside for whatever fresh air you can find . . . Stay indoors . . . Stay in bed and rest so you won't need so much oxygen." Unlike this "foggy" advice, the psalmist set forth long ago "the judgments of the Lord as true and righteous altogether." They still are!

Be Thou, O Father, a Rock and Shield to us each day. Protect us from evil pitfalls and enable us to walk in accordance with Thy precepts. Amen.

Wednesday, April 7

READ LUKE 15:20-24

RECENT statistics show that last year Americans bought an average of 3.15 pairs of shoes each. When it is remembered how significant shoes are, how the prodigal son needed shoes to be fully restored to sonship in his father's house, and how the Christian needs to be "shod with the preparation of the gospel of peace," it behooves every American to assume more than a full share of the world's work to justify this good fortune. Surely there is plenty of opportunity in a world crying for deliverance.

Heavenly Father, freely Thou hast bestowed blessing and honor on us. Teach us how to serve Thee and our

You've heard a lot about annuities, but if you're still a little puzzled about how they fit into your financial program, this message is for you.

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That's why we decided to go right back to fundamentals and try to write an ad that would tell you in plain language about Moody Annuities and what they will do for you.

Carl J. Frizen
Department of Stewardship
MOODY BIBLE INSTITUTE

What is an annuity?

In simple dictionary terms, an annuity is a specific amount of money paid to an individual at regular periodic intervals. How much money you receive and how often you receive it depends on which of several kinds of annuity agreements you enter into.

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How much does a Moody Annuity cost?

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when you are 65 (female 70) years of age, your annual income for life would be \$59.22. If you are 70 (female 75) when you make your annuity contract, you would receive a life income of \$64.66 per year. Annuity payments may be made to you on a semiannual or annual basis, whichever you prefer.

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How safe is your Annuity Agreement under the Moody plan?

That portion of your money not used directly for the work of the Institute is set aside in a special reserve fund and is used only to make payments to Moody annuitants (people who have purchased annuity agreements).

This reserve fund is maintained in accordance with the highest actuarial standards and is *never* used for operating expenses or any other purpose. The Institute buildings and equipment represent tangible assets over and above the annuity reserve fund which further protect our annuitants.

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How you can get started in the Moody Annuity Plan

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fellow men, bearing each other's burdens gladly in Christ's name. Amen.

Thursday, April 8

READ MATTHEW 18:7-11

Live virtuously, and you cannot die too soon, nor live too long.

—LADY MARY ANNETTE RUSSELL

WHEN Socrates was on trial for his life in ancient Athens, he addressed the populace: "My accusers think, no doubt, that my death would be a great victory for them and a calamity for Socrates . . . My death would be of enormous benefit to me, but a disaster to my accusers . . . I shall be famous, and my accusers shall be infamous for all time! . . . If you were to let me die quietly in bed I should be quietly forgotten." Alas! the magistrates refused to heed his warning, and Socrates' words came true. To side with truth makes heroes of us all.

O Master, in the strife of truth with falsehood, help us to choose honor, justice, righteousness and peace. Bless us with Thy gracious presence and the never-failing power of Thy goodness, we ask in Jesus' name. Amen.

Friday, April 9

READ ACTS 28:11-16

The courage we desire . . . is the courage to live manfully.—THOMAS CARLYLE

ONE cannot help but admire the valiant Dutch people who are struggling to reclaim their low-lying lands from the ravages inflicted over a year ago by violent storms. A victory in this new, perhaps greatest, encounter with elemental forces promises to add another chapter to the story of man's unending warfare with the sea. What the Dutch are doing in this direction each of us is called upon to undertake in the personal realm of making port against the storms encountered on life's tempestuous seas. Courage, brother!

Lord, undergird us with Thy mercies and fill us with hope, that we may not falter as we seek the final haven and victory of our soul. Lead us and save us. Amen.

Saturday, April 10

READ I CORINTHIANS 2:12-16

If you would attain greatness, think no little thoughts.—ANONYMOUS

A SERIOUS predicament arose a while back when the telephone company confused the phone number of a General Electric warehouse with the number of a housewife. In an effort to correct the situation the G.E. officials wrote a courteous letter to their customers requesting them to stop bothering the lady. The letter did the trick. Just as a G.E. warehouse is not a housewife, so the "spirit of the world"

is not "the spirit which is God." Happy is the man who knows this and who enriches his soul with the riches of God.

O God our Father, send Thy spirit upon us and make us wholly Thine. Quicken in us the desire to seek Thy will, and lead us in the way of life everlasting. Amen.

Palm Sunday, April 11

READ JOHN 12:12-17

All hail the power of Jesus' name! . . . And crown Him lord of all.

—EDWARD PERRONET

THIS day, long ago, was a time of triumph. There were palms of victory on the highway over which Christ entered the Holy City. The multitudes rejoiced and shouted "Hosanna! blessed is He that cometh in the name of the Lord." But the triumph was short-lived, and in five swift days the Son of God was betrayed and condemned to die upon a cross. And yet, because of that very fact and in spite of that cross, Christ did triumph and His coming has wrought victory over sin and death to everyone who truly believes in His name.

Blessed Saviour, Thou didst love us with a surpassing love and didst give Thyself that we might behold the power and wisdom of God. Deliver and redeem us in Thy name. Amen.

Monday, April 12

READ LUKE 19:45-48

O Christ, Thy triumphs now begin o'er captive death and conquered sin.

—HENRY H. MILMAN

THE day after His triumphal entry Christ boldly cleansed the temple. How His memory must have harked back to that unforgettable day many years before when He first "found" Himself among the doctors and chief priests, asking and answering questions! But today the atmosphere had changed. Today the ecclesiastical leaders were ranked in hostility against Him. And yet, notwithstanding their entrenched fury, Christ put them to rout, saying, "My house is the house of prayer: but ye have made it a den of thieves."

Lord Jesus, come and take Thy stand by our side in the ceaseless struggle for honor, purity and truth. Defend us with Thy spirit, and give us peace and salvation. Amen.

Tuesday, April 13

READ MARK 11:27-33

Thou art the King of Israel, Thou David's royal Son.—THEODULPH OF ORLEANS

ON Tuesday the scribes and Pharisees counter-attacked by challenging Christ's authority, in this instance His authority to work miracles. Always it is the same when men seek to destroy

the mighty: they will conspire to undermine their standing in the eyes of the people. But Jesus discerned the treachery of their hearts and deftly turned the question back upon them and confounded them. Once again He triumphed and in this victory He gave confidence to all who have dared to trust in His truth and goodness and not be afraid.

Father, in the hour of trial give us power to resist temptation and overcome weakness. Grant us strength and bless us with invincible joy. Amen.

Wednesday, April 14

READ MARK 14:3-9

WHAT Jesus did on Wednesday is not explicitly recorded. Presumably He rested in Bethany, no doubt in the home of His friends Lazarus, Mary and Martha. It was like the calm before a storm. Rest. What a blessed thing it is to rest! And thrice so when you rest in the Lord. No one seems to favor enforced rest, and yet "playing the rests," as it has been expressed, is often as important as running up and down the scales of life. No exhortation is more urgent than the psalmist's: Rest in the Lord, and wait patiently for Him.

Dear Lord, kind Lord, earnestly we beseech Thee to deliver us from the stress and strain of life's day. Cleanse and redeem us from evil. Grant us Thy salvation. Amen.

Thursday, April 15

READ MARK 14:12-19

'Tis midnight; in the garden now, the suffering Saviour prays alone.

—WILLIAM B. TAPPAN

OF COURSE Christ knew the inevitable outcome of His assault on the bastions of ecclesiastical hypocrisy, bankrupt moral standards, and spiritual blindness, but nonetheless His betrayal was the most cowardly deed in all history. The "Judas" kiss has become synonymous with perfidy, and the "thirty pieces of silver" the equivalent of the price of betrayal. It was low tide for the Son of Man, but He yet triumphed over the worst that men could do. His words still echo with hope across the ages: "Not my will but Thine be done!"

Heavenly Father, Thou seest us in whatever travail and sorrow is ours. Look with pity upon us and sustain us with faith in Thy sure will. Amen.

Good Friday, April 16

READ MARK 15:21-32

How vast the love that Him inclined to bleed and die for thee!—SAMUEL WESLEY

THIS day would give Christ His last chance. Or so men thought. And when, on this day over nineteen centuries ago,

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men slew Him on a tree, some mocked and scorned Him while others wept and fled. "If Thou be the Christ, come down from Thy cross!" But He did not come down. He died that men might live, and though they were baffled by it at first, in the end they discovered that in dying He had triumphed finally over them, over evil and darkness, over sin and death. The disciples had feared the end had come, but suddenly realized it was a new beginning.

*O Love divine, what hast Thou done!
The incarnate God hath died for me!
Lord Jesus, redeem and bless me that
I may truly serve Thee. Amen.*

Saturday, April 17

READ MATTHEW 27:62-66

THE seventh day, the Sabbath, but somehow the glory of it was gone. Men cannot work iniquity and blasphemy against God and then expect their Sabbath to shine with divine splendor. No, that was the last Sabbath, although they little realized it. That day men cowered in fear and sought refuge in hiding. That day men connived to clinch the defeat of the Nazarene by sealing fast His tomb and setting a guard over it. They all behaved as though God were dead. If they could have foreseen a day ahead!

*O God, our help in ages past,
our hope for years to come,
be Thou with us today
when darkness gathers and
the way seems impassable. Amen.*

Easter Sunday, April 18

READ MATTHEW 28:1-10

*Jesus Christ, the King of Glory, now is
risen from the dead.*

—CHRISTOPHER WORDSWORTH

PALM Sunday should always be observed with the strains of Easter's triumphant gladness sounding in the distance. The real triumph, then, is the victory of love over hate, of hope over despair, of faith over unbelief. It is the ascendancy of spiritual values over temporal attainments. It is the assurance that if we die in fealty to God through Christ, we live and reign in peace and joy in heaven's land. It is the solemn affirmation of God's eternal covenant with us, that if we are faithful unto death, He will give us the crown of life.

*Alleluia! Glory be to God on high;
alleluia to the Saviour who has won
the victory. We praise Thee, we worship
Thee, we glorify Thee. Amen.*

Monday, April 19

READ MATTHEW 23:37-39

THE University of Chicago's Oriental Institute recently published the first complete account of its excavations at

Persepolis, once the richest city under the sun and capital of most of the known world. Persepolis, literally the city of Persia, is located in Iran. It was built 2,500 years ago by Darius the Great, but lasted only 200 years before it was sacked and burned by Alexander the Great in 331 B.C. Alas! all valiant dust that builds on dust! Right well we need to cry out, "Lord God of hosts, be with us yet, lest we forget!"

*We come before Thee, O Christ of
the ages, confessing that many wrongs
have been done in Thy name and ask-
ing for faith and forgiveness that we
may be truly worthy to receive Thy
blessings. Amen.*

Tuesday, April 20

READ LUKE 9:57-62

*To live in hearts we leave behind is not to
die.—THOMAS CAMPBELL*

IT IS embarrassing to be "taken in" by a hoax. One of the most embarrassing moments for scientists in recent months was the announcement that the famous "Piltown" man was pure humbug, having been compounded of the jawbone of an ape and the skull of a comparatively youthful fossil. His "funeral" will not be lamented, though his inglorious demise should serve to remind us of our human frailty and our grievous tendency to jump to conclusions. "Let the dead bury the dead," and let us each get on with the job of living truly.

*Lord, forgive us our mistakes. For-
give us when our good intentions have
made us do hurtful, unloving things.
Teach us to love Thee and our fellow
men in newness of life. Amen.*

Wednesday, April 21

READ LUKE 12:22-24

*In the long run God's providence is in
favor of those who obey Him.*

—HENRY WARD BEECHER

THE National Geographic Society blamed America's startling infestation last winter on William Shakespeare because he mentioned so many birds in his plays. It seems that about six decades ago an American businessman imported 100 starlings "as part of a project to establish in this country all the birds that Shakespeare had mentioned." Now starlings are everywhere. Perhaps they are a nuisance, but what a remarkable lesson in divine providence they present! If God feeds the starlings, cannot you trust your life to His loving care?

*O God, Thou hast indeed opened
Thy hand wide to sustain us. Thou
feedest us like a shepherd; Thou keep-
est us under the shadow of Thy wings.
We ceaselessly praise and magnify
Thy name. Amen.*

Thursday, April 22

READ PSALM 40:1-5

Redemption is the science and song of all eternity.—ROBERT POLLOCK

A MOST tragic and revealing event took place last December when a 52-year-old Miami attorney died in a 500-foot dive into the ocean. A dangerous factor in diving seems to be "a drunkenness known as nitrogen narcosis. The first stage is a mild anesthesia . . . It destroys the instinct for life." The deeper a man dives, the more he succumbs to this fatal intoxication. It is the same with man's descent into the toils of sin: the deeper he sinks, the less hold he has on life. His only hope is Christ.

O Holy Saviour, let me never forget that Thou canst save, that Thou canst lift me up and set my feet upon the rock, and that Thou dost redeem me daily to serve Thee. Amen.

Friday, April 23

READ LUKE 17:20-24

Any practice that destroys a man's character is a vice.—ROBERT QUILLEN

SOME time ago the headlines carried the story of a ghost on a TV set. The mystery was quickly explained and the ghost, gathering its shroud about itself, silently disappeared. Here was a perfect jewel of a mystery, according to one editorial—a TV set haunted by a pretty ghost. The story runs true to life. How many things are taken for granted until something unusual happens! Life itself is a miracle, but when you add to life the unseen spirit which God has placed in man, what a magnificent thing life is and ought to be!

Speak, Lord, to us when we forget the glory of life's commonplace and fail to see Thy handiwork and presence in life's daily round. Make us faithful in precept and example. Amen.

Saturday, April 24

READ LUKE 13:31-35

Faith is the daring of the soul to go farther than it can see.

—WILLIAM N. CLARKE

FEAR is a dreadful thing. Out in Utah several weeks ago on the Wally Durfee ranch 1,537 young chickens were scared to death by a lone hoot owl. Somehow the owl got in the coop after dark and, in its flying back and forth trying to get out, frightened the ten-week-old chicks so badly that they panicked into a corner and suffocated. Like these chickens we get wrought up by what we can't see and understand. We need not succumb to panic, however, if we will trust and not be afraid.

With earnest hearts, dear Father, we want to share the glories of our faith with others. Grant that Thy presence

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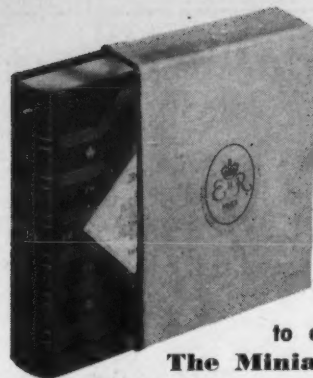
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may be better known through us, and
Thy grace through Christ. Amen.

Sunday, April 25

READ I CORINTHIANS 16:1-5

The law of the Sabbath is the keystone of
the arch of public morals.—ANONYMOUS

A MOST significant event took place last year when Queen Elizabeth II visited Queen Salote of the Friendly Isles in the South Pacific. Rather than offend the Tongans who, unlike other Christian nations, strictly observe the Christian sabbath, the British Queen changed her schedule in order to arrive on Saturday instead of Sunday. It was a decision of supreme importance, and it revealed in both queens an awareness of spiritual values.

O Christ, who art the Physician of
our souls, look upon faithful people in
every place and redeem them from
disease, sin and death. Amen.

Monday, April 26

READ JAMES 2:17-20

OVER fifty years ago man learned to fly. For centuries men had dreamed of flying, but not until Wilbur and Orville Wright dared to translate those "dreams" into reality was the secret learned. It would require many pages to record the ridicule heaped upon these two brothers for venturing in faith and bringing to pass the first flying-machine, but they forged ahead, trusting when they were unable to prove, until finally they established their point. What wonderful things yet remain to be revealed, if we would put our faith to work!

Forgive us, O Lord, if we have
lacked courage to take Thy dreams and
hopes and translate them into glorious
accomplishments. Amen.

Tuesday, April 27

READ EPHESIANS 5:1, 2

The soul would have no rainbow had the
eye no tears.—JOHN VANCE CHENEY

LAST Christmas a woman in California flew into a violent rage when she unwrapped her husband's present to her—a bottle of perfume. A short time later her husband found her dead in their closed garage. The police said she killed herself because "it was the fourth straight year she had received perfume from her husband." Maybe the poor man lacked imagination and overdid a good thing, but yet again, maybe we need to see the thought behind the deed and detect "the sweet savour" of many an act of devotion and service.

Gracious Master, who didst come to
reveal the way, the truth, and the life,
help us to possess Thy loving spirit
and to walk in lowly paths of goodness
and mercy all of our days. Amen.

Wednesday, April 28

READ PROVERBS 22:1-6

It is part of my religion never to hurt any
man's feelings.—W. D. HOWARD

RECENT studies by a husband-and-wife scientific team demonstrated that a chimpanzee such as Viki, whom they reared in their home like a child, for six years, will respond to kindness and supervision in a remarkable manner. There is nothing new in this announcement, except that most people raise children and not chimpanzees. It only serves to underscore the fact that such attitudes as patience, loving-kindness, consideration and helpful purpose are written into the fabric of life: they are the secrets of happy living.

Draw us to Thyself, O God, when
we are prone to grow bitter and resent-
ful. Teach us Thy ways of gentleness
and peace. Amen.

Thursday, April 29

READ ACTS 2:17-21

Dream manfully and nobly and thy dreams
shall be prophets.

—EDWARD C. BULWER-LYTTON

PERHAPS you were startled, as I was, to see a recent newspaper picture of men on a tractor-drawn mechanism planting beach grass along the sand dunes of Jamaica Bay, New York. The grass is to bind a sand dike, and the sand dike is to impound waters for a wildlife sanctuary feeding ground. It is not as crazy a venture as it seemed from the picture. It is but one of many similar ventures which, to the surprise and delight of millions, Robert Moses of New York city has carried out. Someone called it "grass planting a dream." Not a bad idea.

Lead us, dear Lord, in new paths
and open to us fresh vistas of Thy
power and glory. Give us eyes to be-
hold the wonders before us. Amen.

Friday, April 30

READ PSALM 90:9-12

SIR Harold Spencer Jones of England would like to institute a new calendar in which each year would be the same. In his proposed uniform calendar each year and each quarter would begin on Sunday and end on Saturday. Christmas Day would always fall on a Monday, Thanksgiving Day on November 23. And, the report concludes—the calendar makers won't like this, for the same calendar would be good forever. Of course, the important thing is not a calendar, but how "we number our days" and live for God.

Lord God of hosts, the days come
and go and somehow we realize we
have not lived them fully except Thou
dost lead us and allow Thy presence to
go before us, in Christ. Amen.

WHO SAID CONVERSION IS A ONE-WAY STREET!

(Continued from page 34)

groups, the replies revealed, which are enforcing tightening rules on the matter of marriage. One Lutheran church suspends members who sign the Catholic "Prenuptial Contract Agreement," and reinstates them only when they have renounced the contract and "indicated repentance by faithful attendance in church." Some other pastors indicated they would not perform marriages of parties of different faiths until they had long periods of discussion, sometimes extending over months.

In the great majority of replies in the survey, there was not evident any ministerial animus against Roman Catholicism or any other religious group. Rather in evidence was a sense of joy at the pastor's opportunity, with God's help, to guide individuals who are seeking a new road. The emotional disturbances and conflicts in any such changeover cannot help being real and deep, requiring the greatest understanding. That most Protestant pastors have such understanding, the replies indicated again and again.

The minister of First Hungarian Lutheran Church in Cleveland appended to his answers to the survey questions a story which is becoming, apparently, increasingly typical. A young man and woman rang the parsonage bell one bitter winter night, "We have a problem," they told him. "We want your help."

In the sitting room of the parsonage they explained that they were Roman Catholics, of Polish descent. They were thinking of getting married, had often talked about religion together, and did not believe the Roman Catholic road was for them. Perhaps there was another way. "Could we become Lutherans?" the young man asked. "Could we take instruction? And what would instruction imply? Would we be taking on obligations?"

The pastor assured them they could take instruction in Lutheran doctrine without committing themselves to become Lutherans. And so they were instructed, the pastor wrote, "and a few months afterward were married in our church." His "case record" concluded, "Very active. Good attendance at services. Have two children. They were baptized in our church."

They seem to stand as symbols, this family, of millions who have found their individual ways, according to the dictates of their own conscience and heart and mind, on the broad two-way street to God. THE END

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Possibilities in Tours



ILLUSTRATOR: NORMAN KENYON

THE trend for tours of all kinds has mushroomed in recent years. Restorations like Williamsburg and New Salem, where pilgrimages are made from building to building, are no doubt largely responsible for it. It's always fun to drive from one address to another, going into interesting places you have always wanted to see on the inside, and browsing around.

There are so many possibilities in the tour idea. There are tours of buildings with historical significance, tours of unusual or attractively decorated homes, tours of churches, tours of model farms, tours to see people's collections or hobbies, as well as the more familiar tours of pretty gardens, schools, public buildings or business plants.

Observance of a special occasion may motivate such a tour, or individuals may decide they'd like to use their homes and possessions in this way in order to raise funds for charitable purposes. Whether you charge for the tour or not, tickets are a good idea; they insure an orderliness about the whole procedure. You may print your tickets

something like a railroad does, with sections to be torn off each time a place on the itinerary has been visited. Each section of the ticket may give the address and a brief description of the place to be visited. Or, simply provide one ticket with all the addresses, and punch it at each place visited.

Some localities offering tours of historical houses provide a map with a suggested itinerary marked out to enable strangers to find their way around. Each house on the route is numbered on the map with a corresponding paragraph describing its history.

Each stop on your itinerary should be clearly marked on the outside. A

little stake in the front lawn bearing the simple word, "Tour," is sufficient. Groups who are handling any decorations may embellish this to their hearts' content.

Providing transportation adds a lot of bother and is rarely necessary. Usually folks are happy enough to cover the route under their own power.

As to the various types of tours, one possibility especially appropriate at this season is a tour of your community's churches. This can be a fine project for furthering good relationships between churches of differing faiths. And what a lovely Easter observance it could be! Churches might be decorated for the Easter service as early as Saturday morning, and be open to visitors Saturday afternoon. Something like this was worked out in Mason City, Iowa, in their week-long Centennial celebration last summer.

In early spring the Centennial Committee Chairman of the Garden Club sent a letter to all the city's churches, saying, in part:

"Because the Garden Club feels that



there is no finer place for flowers to display their beauty, outside their natural setting, than in church, we are asking the churches of Mason City to join us in this community's observance of its centennial in a special decorating project. Briefly, the plan calls for members of each church to decorate their sanctuaries with flowers which they have grown. These displays are to be arranged for Saturday afternoon, June 13, the day preceding the Centennial Sunday, and the churches are to be open to the public on this afternoon. Church members are asked to be on hand to receive visitors and to conduct them on tours of the churches. This plan, we feel, offers not only an opportunity for Mason Cityans to become acquainted with the community's houses of worship, but gives church members a way to develop greater skill in arranging flowers for churches. The Garden Club maintains a Garden Center at the Public Library where material on flowers for churches is available. Members of the club will be glad to furnish any assistance they can. We hope you will feel you can join in this plan of bringing both flowers and people to church on Mason City's Centennial."

In May a schedule with rules, points to be considered in the judging and an entry blank were sent out to each church. Co-operation was complete. Eighteen churches of different faiths participated. The churches were not in competition, but the Garden Club provided nationally accredited flower show judge, Anna Berry Hausen of Clarinda, Iowa, who rated each church, awarding blue ribbons. She also offered suggestions and criticisms, working with the church committees and pointing out ways to improve flower arrangements. (Mrs. Hausen is the author of a book, "Arranging Flowers for Church," available from Combs Printing Company, St. Joseph, Missouri, \$2.75.)

Flowers were in place on Saturday morning for the judging. In the afternoon all the churches were open to the public, with hostesses at each church to greet the guests who came to view the decorated sanctuaries and to tour the church. It was peony time, and the flowers were used generously.

Hobby tours are also popular. You needn't worry about moving valuable or fragile articles to a central location. The hobbies simply remain in their natural habitat, and visitors come to look at them. This allows for showing many hobbies that might not otherwise be available. A collector of antique glass would rather show it as a table setting in her own dining room than risk carting it across town. One woman who

(Continued on page 77)

SOCIAL of the MONTH

TREASURE HUNT



A TREASURE Hunt makes a favorite social for young people on spring days when it is good to be out-of-doors. Enlist their parents to assist. Then divide the young people into two groups, and plan a treasure hunt that will take them around to the various homes of the community, ending at the church grounds or picnic grounds where you can satisfy healthy appetites with a cookout.

The object is to locate the different homes without using names and addresses. Work out two different treasure maps to be followed by the two groups. One group will try to track down the homes of those of the other group, and vice versa. This way none of the youngsters will have the advantage of recognizing a place on the map more easily because it is his own home. Draw your maps like pirates' maps of buried treasure, with directions which may read something like this: "Proceed north by north-east to a large oak tree. Take bearings. [This means to stop at the house indicated for part of the "treasure."] South in a direct line until you see white pillars. Take bearings. Due east from this point till you come to a skull. [This may be drawn on sidewalk to identify a stop.] Take bearings. Continue south by south-east to a rock marked with letters, "R.B." [Chalk the family's initials on cement steps.] Take bearings, etc." Arrow-shaped signs may be put up pointing to the proper houses in order not to make the search too difficult. It is no fun if people are left wondering for too long which way to go. And you may mention the number of blocks between stops, unless you feel this gives the whole thing away too easily.

Provide each group with compasses and baskets to hold the "treasure." At each house the group will pick up one item of the feast they are going to enjoy—frankfurters, buns, fruit, cookies, cold drinks, marshmallows. At the last stop there may be a "message in a bottle" for each youngster. On slips of paper write stunts to be performed during the feasting, and tuck them into little pill bottles. Float bottles on a dishpan of water and let everyone choose his own.

The final direction on the map will lead the group to the cookout location, and the first group to arrive will be announced as the winners of the treasure hunt. While the frankfurters are cooked and eaten, let everyone have a turn performing the stunt he found in his bottle. These should be something simple like, "Lead everyone in a song," "Say hello to everyone by name," "Recite a poem," "Spell Eisenhower backwards as fast as you can," or "Keep from smiling for one minute."

EASTER EGG HANDIWORK

EASTER egg decorating is an art that originated centuries ago in European lands, and is still carried on today both here and abroad.

In the Ukraine, for instance, eggs, the symbol of rebirth, are still decorated with designs that have survived from pre-Christian times. Each geometric pattern tells a story and carries wishes for happiness. The decorated eggs are brought to the church for blessing and display, and after the Easter Sunday services children present their most beautiful eggs to their favorite friends.

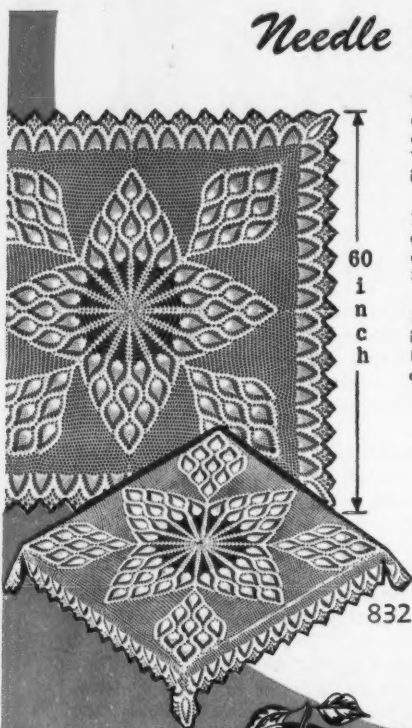
A Polish cleaning woman once

brought our children three beautifully decorated Easter eggs which had been boiled and dyed like our own, but also adorned with delicate designs made by a pin dipped in ordinary paraffin. For the fine lines she used the pin point, for dots the head. After drawing the designs on the eggs she dipped them in Easter egg dyes, which do not "take" where the paraffin pattern has been made and leave a white tracery on the colored egg. You may make these designs with wax crayons, too, but they will not have such feathery lines, tapering to a fine point at the end.

New York city's Metropolitan Mu-

seum of Art at Easter time features a charming Easter egg tree. Here is a project for fingers itching for constructive handiwork. German in origin, Easter egg trees have appeared in Pennsylvania Dutch areas of Pennsylvania since the 19th century. The Museum's tree is a bare sapling set up in a barrel of sand, and festooned with more than 275 gaily painted eggs. Each egg is a work of art in itself. Traditional and modern abstract designs derived from Pennsylvania Dutch motifs and decorative textiles of all periods and countries are used to make this tree representative of most of the peoples who make up America. Designs are hand-painted in tempera colors on eggs which have first been pierced and emptied of their contents. The eggs are then wired to the branches of the tree. Spectators stand and look for long periods at the varied designs. An Easter egg tree in miniature would make a charming centerpiece for Easter tables. Or, let the children try making the full-size tree. If real eggs seem too fragile for little hands, have them make their designs on the back and front of large egg-shaped pieces of construction paper. If each child makes two egg patterns for the tree, it is soon gaily decked.

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The early morning hours of Easter Sunday are most effective for caroling; they recall the wonder of the early morning discovery of the Resurrection. Your church choirs and young peoples' societies may make up the caroling groups, which can start at the appointed hour of 6 a. m., and continue until just before church time. Then have the singers gather at the church and sing again with the congregation, as an effective prelude to the service.

Your program may be simple or elaborate. It may consist only of the carols, a solo, a prayer and a short address. Or you may want to dramatize the Easter story.

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St., New York city, publishes several 15c collections of Easter carols. For further material for planning an Easter service address National Recreation Association, 315 Fourth Ave., New York, 10, N.Y. Their pamphlets include: "An Easter Processional and Community Carol Program," (M.B. 2031) 10c, and "Program Suggestions for Easter," (M.P. 244) a bibliography listing plays, pageants, pantomimes and services of worship, 15c.

POSSIBILITIES IN TOURS

(Continued from page 75)

had a collection of pitchers had built shelves out from her windows so that the sunlight would set off the lovely colors. What a shame to miss this collection in its natural setting! A woman with a knack for making hooked rugs would not relish taking up her stair carpet for a hobby show, but if you come and see it on her own stairway, she will be delighted. As for growing things, a collection of rare iris or oriental poppies can best be shown right in its own garden.

Or people may wish to see the homes themselves. Elaborate apartments and houses in New York city have been shown for the benefit of Wellesley College, and Mt. Holyoke has sponsored tours of large estates in Westchester County. Hundreds of persons take these tours, for the purpose of gaining new decorating ideas as well as merely to see homes of well-known persons. Similar tours are conducted through beautiful estates in many parts of the country.

The Garden Club of Larchmont, N. Y., added a new twist to the tour idea last December. Instead of earning their annual funds by a spring garden tour, they chose six lovely homes, decorated them for Christmas, and sold tickets that enabled visitors to go from house to house, where they could pick up ideas for their own Christmas decorating. They called their tour, "Ideas for the Holidays." Similar successful plans are the "Christmas Caravan" in Pasadena, Calif., and "Christmas Walk," sponsored by the Garden Club of Highland Park, Ill.

In Larchmont, New York, a tour of homes featured various themes carried out by each house. The first was decorated in the spirit of Christmas preparation. In keeping with its charming early American style, there was a tree decorated with popcorn and cranberry chains, gingerbread men, and striped candy canes, and the warm and delicious smell of Christmas baking—fruit cake, apple pie, cookies and even homemade bread! By the fireplace was a huge iron kettle filled with freshly-popped corn, and there were popcorn



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balls in a wooden bowl. Knitted stockings hung before the fireplace.

The second house featured a Danish theme, showing a typical Danish Christmas table, a tree trimmed with Danish ornaments, and a kissing ring for the mistletoe. Arrangements of candles and greens were all in green and gold.

The third was the "Santa Claus House," with dining table set for a children's party, buffet laid with a village—houses, church, stores and even a train—made of candy, and other delights for little folks.

In the fourth home Christmas possibilities for an apartment were shown, with a modern theme in shocking pink and green, instead of traditional red.

The fifth house represented Christmas Day, with table set for the Christmas feast, and decorations carried out in a pomegranate red to harmonize with the house decorations. Cranberries were shellacked and covered with glitter to spell the words, "Merry Christmas," against a banking of greens at the fireplace, and clusters of cranberry-red candles were used.

In keeping with a New Year theme, the sixth house featured bells of gilded chicken wire with trimmings of greens or of ribbons and Christmas balls.

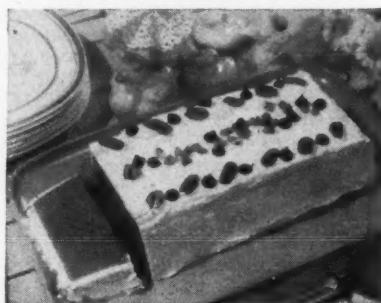
How effectively this plan might be used any time of the year by featuring a tour of homes of successful hostesses in your community! The lovely homes might be used as background for the best artistic efforts of any gardening group. The hostess herself would be invaluable in setting the table to show her own particular style of entertaining. Clever little ideas, such as bringing in a first course of soup on a tea cart to be enjoyed in the living room, or of serving cut-up fruit from a punch bowl with toothpicks to pierce the fruit will add interest to your tour. Every hostess has some clever stunts up her sleeve which she can share with others.

You might have each house repre-

sent entertaining in a certain month—a Valentine's Day luncheon, a May breakfast, June wedding reception, Fourth of July picnic, Halloween treat, football supper, Thanksgiving and Christmas dinner. Or, one house might be decorated for a luncheon, another for formal tea, one for a children's party, one for a club meeting, one for a stag party. Take a tip from the Larchmont, New York, group: the most popular house of the tour had fresh-baked foods displayed as part of the decoration. Party foods all prepared and set in place would add immeasurably to the other decorations.

There are countless other ideas you might work out—tours behind the scenes of some of the interesting businesses in your community, such as manufacturers of women's hats or dresses, makers of ice cream, perfume, jewelry. By special arrangement these businesses could open their doors to visitors as publicity. Such a tour might include model farms spruced up for the occasion, local government buildings, or a group of local restaurants' kitchens.

Just think what there is in your community that you would particularly like to see from the inside, then plan a tour around it. Doubtless you'll find these are the very places others have long wanted to see, too!



"April Fool's" cake is chocolate gelatin mixture with whipped-cream icing.

Large Quantity Recipe File

CHOCOLATE APRIL FOOL'S CAKE (for 75)

Melted bitter chocolate.....	12 ounces
Sugar.....	5 1/2 cups
Hot water.....	4 cups
Salt.....	2 teaspoons
Unflavored gelatine.....	12 Tablespoons
Cold water.....	4 cups
Vanilla.....	4 Tablespoons
Eggs, separated.....	48

Cook together for 3 minutes or until smooth the chocolate, sugar, hot water and salt. Soften gelatine in cold water. Add softened gelatine to hot chocolate mixture and add vanilla. Cool chocolate mixture, keeping free from lumps. When starting to thicken fold in the egg yolks, slightly beaten, and the egg whites, beaten stiff and dry. Pour into loaf pans and chill. Before serving unmold and "frost" top and sides with whipped cream. Garnish with pecans and semi-sweet chocolate morsels.

—Courtesy Knox Gelatine Co.

SPRING HAS COME AGAIN!

(Continued from page 28)

—and he knew that there lay certain death. Then he had eyes only for what was happening upstream.

The boy was little Robin Carr, no mistaking him in the new rubber boots he was so proud of. Still gripped in his hands was the pole he must have used too vigorously. The small raft on which he drifted helplessly, was a mere chip in the flood. At times the current bore it swiftly toward the bank, but always the trend was outward and down. People were shouting to Robin to hold on, to sit tight. The woman who wasn't able even to shout was Robin's terrified mother.

Chadwick knew the river well; he knew the two places which channeled anything that passed under the bridge. There, ropes had already been let down.

People were shouting, "Robin, Robin, watch for the ropes! Grab hold of the ropes!"

The kid would never make it, Chadwick knew. Not that way. He wanted to go down himself, but he was too heavy. Then he saw he hadn't far to look for volunteers, Harry Sims and Jackie Lambert were both light, athletic. Already ropes were being adjusted under their arms for the lowering into the whirling waters.

Now all eyes turned to the raft and the tricky, treacherous currents.

The raft careened forward. You could see the frightened cherub face of the child, tear-streaked. The raft swept toward where Harry Sims waited to make the snatch, dangling on the rope strongly held from above. Then the raft veered away, and caught on the small islet of rock and tufted grass.

Chadwick groaned. That could do it. That islet could deflect the child and the raft hopelessly away—everything depended on which way it broke loose.

"Robin, Robin!" cried the boy's mother frantically, and kind hands held her back.

"Quick," Chadwick shouted. "Another rope!" But it was too late, and the words stuck in his throat. Standing on the railing of the bridge was Tom Crandall.

A kind of anger hit Chadwick hard. Tom Crandall was getting his way after all! No one of all the people watching would know that this was—was a second attempt today.

But all he could do was to stare down with the others, because Tom had jumped before anyone could move or cry out, leaping into the swirl of waters below. He came up close to the boy, who stared at him with frozen hope. For a moment everyone thought he would make it but—the current

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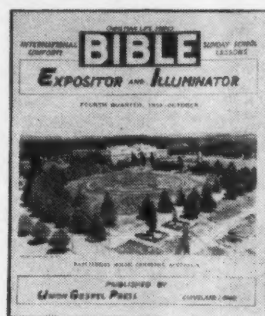
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catching him—there was a bob of head and shoulders and Tom Crandall was gone, carried away in the swollen rush of the river and then out of sight under the bridge.

A MOMENT later the raft shook free, veered crazily, once more away from where the rope and safety waited, spun in a whirlpool, then veered again, this time—while every breath caught in the throats of the watchers—directly toward where Harry Sims was able to lunge desperately as it passed. His hold on the boy was tenuous, but he clung, and slowly and carefully both were hauled up to safety.

Chadwick drew a hand across his brow. Great drops of sweat were on it.

He knew one thing; he knew he would never forget Tom Crandall's face in that last brief moment, and the look he saw there.

Now everybody ran to the opposite side to see—what few had bothered to do before—what had happened to Tom Crandall, where below the bridge the white water had taken into its final and furious keeping the most shiftless man in town.

Somebody cried, "There he is!" but it was a momentary glimpse.

They looked but there was no sign of him. In hopeless quest some of the men took ropes and kicked a car into throbbing life, and raced down toward the ledges where the white water leaped, knowing all the time that it was useless. And then the interest of the crowd drew back to the rescue.

Robin's mother was hugging her boy and weeping, and thanking Harry Sims, and Harry was saying, "Don't thank me. There's nothing to being let down on a rope like that. It was luck I could grab the kid, that was all. It's Tom Crandall needs the thanking, and I guess he—" Harry stopped there, and looking up saw what Chadwick saw, what everybody now saw.

Molly Crandall had arrived.

She stood there in the strong spring sunlight, a faded windbreaker about her shoulders, her eyes starkly questioning the rumors, the news, through which she had elbowed her way. Now everybody was looking at her, and a hush fell. Jim Derwent put it into words first.

"Molly," he said, "I guess he's gone. I guess Tom's gone, but it was a grand way to go, Molly, trying to save a kid's life. Just up and jumped in, he did, but with the current like it is, he hadn't hardly a chance. Not hardly a chance, and he must've known it."

Molly Crandall put up a hand and gently scrubbed her cheek, and then, as the wind blew in a spring gust, she pushed back a straggle of hair. Constable Chadwick looked at her and his heart was as water in him. The bravery

that had been hers through the years showed in her face, but so did the tiredness. She was battle-scarred, he thought, but not beaten. Not by a long sight beaten.

And then, as if something in his own silence disturbed her, or as if his thoughts were no longer his own, or she wanted further confirmation, it was to him she turned. "So my Tom lost his life," she said slowly, "trying to save little Robin. That was the way of it?"

A tightness in Chadwick's throat and chest made it hard to speak.

"Molly," he said, "it took a lot of courage to do what your Tom did. I'd be proud of him if I was you. I'd sure be proud of him."

He saw the light in her face, the sudden lift of her chin. She glanced around at them all, especially at the women who had pitied her, who had often been critical of Tom and of her putting up with him. She said nothing, but her eyes were eloquent as if they were shouting, "I always said my Tom had more in him than some of you thought!" There was no bitterness, only pride, a sorrowing kind of pride. Molly Crandall turned then and began to walk away, because they'd told her it was no use staying any longer.

Her back was straight and her chin

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For man's last breath upon this earth

Is his first breath in that new birth

That makes of him

A young new creature in Eternity,
Where He is signaling to me,

"Good cheer! Much better, to be here.

Take courage. I am always near!"

—Madeleine S. Miller

was up. She was going home to tell her children of their father, and to say what they too would always, all their lives, remember with pride. And with her going the crowd began to melt away slowly.

Chadwick coiled the thick rescue ropes. No one, he vowed, would ever know what had happened on the bridge earlier that day. The new Tom Crandall was established. Let him stand firm, unshakable. Each spring, with the coming of high water, he would be remembered.

Tom Crandall hadn't much of a life to give, and it was one he had meant to throw away. But in the end he'd given it, and for a small boy in dire peril. He, Chadwick, had been granted

one revealing glance at Tom's face down there in the waters, and he *knew*. For at least once in his life, Tom Crandall wasn't shiftless and without purpose. He was fighting on a slim chance to save a life, and into his face—etched deeply with the baser story of his years—had come the illumination that a selfless act can bring.

For one moment like that, Chadwick told himself, a man might very well live through lesser days. As for the rest, he could leave Tom Crandall to heaven. Only in the last day will it be known what is really in the hearts of men.

It was enough that, on earth, a woman who had never had any occasion for pride, held closely the proud memory of a hero. THE END

EASTER IN HER HEART

(Continued from page 6)

regularly, sharing with her their experiences and their problems, asking her advice on vital teen-age problems such as appropriate party gowns, or the latest heart throb. She soon learned to enter into the spirit of their experiences as if they were her own. Needless to say, she was never wanting for friends.

Older people also came to see her—"to cheer her up." Entering the sick room with looks of anxiety on their faces, they would leave with a smile on their lips and a new spring in their step. Eleanor had found the secret of living victoriously, even as an invalid.

She confided her secret to me one day. "When I first thought of spending so much time in bed I wondered how ever there could be any purpose left to life. But every day since I've been here people come to visit me. Many of them are sad, others are discouraged, some are disappointed and unhappy. I think if I can give them encouragement, faith and a new-found happiness I will still be fulfilling a worthy purpose in life. Perhaps that is what God intends that I should do."

For three timeless years she cast the sunshine of her smile upon each life that chanced to come within her sphere of influence.

Then one day as I picked up the telephone, I heard the tearful message, "Eleanor is dead!"

With heaviness of heart I alighted from the train and slowly made my way toward her parents' home. But as I stepped inside the door of that home, so overwhelmed with grief, I imagined I heard laughter—like the peal of silver bells, and the words of the angel on that first Easter morning flashed into my mind. "Why seek ye the living among the dead? She is not here, but is risen!" THE END

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THE New Books

Reviewed by
DANIEL A. POLING

IN HIS HANDS, by Edwin Balmer (Longmans Green, 288 pp., \$3).

This is a novel of romantic love—authentic, convincing and exquisitely beautiful. The author is more than slightly reminiscent of Lloyd Douglas, though technically he is a better and more finished writer than the author of "The Robe," who was the most successful master of plot and the greatest storyteller of his time. "In His Hands" is more than a love story to hold your interest and to entertain; it is a story that comes alive with people you will long remember for their abiding love, their great concern for one another, for their integrity, their hope, their trust, their faith, their enjoyment of life.

Malcolm Savern, the principal character, is a young doctor, an ex-serviceman, who in his spiritual proportions, grows toward the stature of a St. Francis of Assisi—however, without the asceticism of that great one. Faced with a personal circumstance that those close to him consider tragic, Malcolm never hesitates. His love for his beloved is so consuming, so compelling that he cannot wear the yoke of despair others would hand him, but only the shining badge of trust, and hope, and courage. He has learned, from watching the little people to whom he has ministered as a doctor, the meaning of prayer, the exquisite peace found in trusting and in faith.

The girl Malcolm loves and eventually marries has everything—face, form, mind and soul—everything but. . . ! And it is that last that makes the poignant story that moves into, but through, hopeless despair toward an ultimate irrepressible triumph.

SONGBIRDS IN YOUR GARDEN, by John K. Terres (T.Y. Crowell, 274 pp., \$3.95).

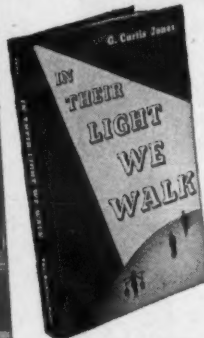
Here is a book which is a treasure of information about making friends with the birds. It is written in a wonderfully informal manner for every man, woman and child in the United States and Canada who has a backyard or a garden—or even a window sill. It covers all the species of small birds and is suitable for any region of the country.

John K. Terres, the author, in addition to giving us all the useful information, has written with plain wisdom and the charm of nature. The book is filled with anecdotes and stories of wild life, yet gives all manner of specific information regarding nesting and feeding and shelter. Incidentally, the book is engagingly illus-

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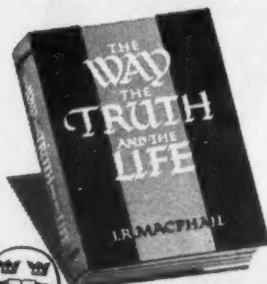


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trated throughout. Anyone can make an inexpensive and rewarding hobby out of bird watching and feeding. If you have ever had an urge to throw the birds some crumbs in wintertime, you will find this book downright enjoyable. No other book on this subject is so readable and yet so packed with facts. Edwin Way Teale, author of the best-selling "North With the Spring" and friend of Mr. Terres, has written the introduction and says about "Songbirds In Your Garden": "It is a book filled with contagious enthusiasm as well as with helpful hints and facts. You can enjoy it for its good bird stories and at the same time profit from its explicit directions. It is the kind of book that will start a good many people along the road of one of the most rewarding vocations of a lifetime."

DIARY OF A SELF-MADE CONVICT, by Alfred Hassler (Regnery, 182 pp., \$3).

This thoughtful and brilliantly written little volume is worthy of a very wide reading. You may not agree with the author's reason for going to jail—I certainly do not—but you will be stimulated into constructive thought in the field of prisoner rehabilitation as well as of prison reform. I cannot agree that "no prison" is the solution, or even a near-solution to the problem itself. Also this volume gives too little attention to the security of society; has too little regard for the moral as well as physical well-being of men, women and children, generally. Consciously or unconsciously, there is an unmistakable defense plea for the position of the writer as a complete "pacifist"—and the prisoners I have known have been as frequently from higher social levels as from the submerged classes. But you will be richly repaid in reading this book.

DICTIONARY OF THE BIBLE, by John D. Davis (Baker, 851 pp., \$5.95).

This volume is almost a complete religious library in itself. Certainly a Bible dictionary, next to the Bible itself, is just about the most important reference book for the Christian home as well as for student libraries. This volume is the product of twentieth-century scholarship—evangelical and authoritative. It was completed with deepest reverence and with factual integrity. The present work is the fourth revised edition, which means that in these nearly 1,000 pages you will find the latest material with the fullest available information added to the original exhaustive text. The maps and illustrations which supplement the text will be found particularly helpful.

WE MET JESUS, by Ray L. St. Clair (John Knox Press, 143 pp., \$2.75).

This is a delightful book of dramatic monologues. "Mary the Mother of Jesus," "The Samaritan Woman," "The Rich Young Ruler," "Judas Iscariot," "Pontius Pilate" and many others tell us in the words of this very fine writer, when, where and how they met Jesus. The "Judas" chapter is particularly effective, but others are, for me, even more moving. This is something quite different.



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Sunday School Lessons

By Amos John Traver

● Sunday, April 4

INTERCESSORY PRAYER

JOHN 14:1-18; 17:9-23

THE other gospels often record the fact that Jesus prayed. John devotes four chapters to the farewell words of Jesus and in chapter 17 reports the substance of His prayer of intercession. Jesus was talking to His disciples immediately after He had instituted the Lord's Supper in the upper room. See how naturally He turned from them to His Father-God and began to pray. So naturally does prayer come to us when we are conscious of the Presence. Altars and kneeling benches have their place in aiding our prayer life, but they must never lose for us the appropriateness of prayer anywhere, any time.

Jesus prayed aloud. And His prayer became a comfort to those who heard Him. How much they would need the remembrance of His words as they later sorrowed over their cowardly desertion in the hour of His crucifixion. The record of Jesus' prayer is still a source of comfort to believers.

Our lesson does not include the first verses of the prayer. Those are Jesus' prayer for Himself. The cross was never glamorized in Jesus' thinking. It represented the utmost physical and mental agony. It was a shameful way to die, a way reserved only for criminals. To the world it meant complete defeat, the end of all He came to do. Yet there is no sign of gloom in Jesus' prayer. At least eight separate times in this chapter He used the words "glory" or "glorified." He was no unwilling sacrifice to be dragged to the altar. He prayed as a victor.

The greater part of Jesus' prayer is for His disciples (John 17:9-16). He thanks God for them, in spite of the coming denial by Peter and desertion by the rest. The disciples are God's gifts to His Son, they are His one prized possession. His estate to bequeath to the world. He is glorified in them. How much Jesus was able to see in people! Not merely what they were but what they would become. Now Jesus sees them left without His daily guiding Presence. He gives them back into the care of His Father.

There seemed so little at the moment

in the faith and life of the disciples to warrant Jesus' depth of feeling for them. There is even less in our lives to please Jesus, we think. But our Lord is so understanding, so confident in us, and so ready to help us be the disciples we could become.

"Protect them with the power which Thou hast given to me and bind them together in that unity which is ours." So Dr. W. F. Howard summarized Jesus' intercession for His disciples. There was only one break in the unity—Judas. The perfect pattern for Christian unity is the unity of the Father and the Son. Christians are to be "of a kind." Did you ever look up the origin of the word "kind"? It comes from the word "kin." Christians are of one blood, related to one another in Christ.

Christian unity does not depend upon an outer unity of organization. There will always be differences in understanding of spiritual truth and in ways of expressing Christian devotion. Such differences must not be allowed to blind us to our kinship with all who are Christ's disciples, nor to keep us from working with them toward our common Christian goals. Drawn by the love of God in Christ, Christians must inevitably be drawn together. Jesus counts on His disciples to witness His redemption in the world.

The closing lines of Jesus' prayer are for the universal church, for all Christians in all ages. What a precious thought that each of us was in the mind and heart of Jesus on that night in which He was betrayed! The intercession continued. No one of us can "drift beyond His love and care." "He ever liveth to make intercession for us." As this prayer must have brought courage and comfort to the disciples in difficult years to come, so it will bring comfort and courage to us in the measure of our faith. We have a God who knows our weakness, our denials, our betrayals, yet loves us and forgives us! and—can it be?—even glories in us!

Questions:

What are the values in public prayer? What are its dangers? How do you like this definition of prayer from an old hymn: "Prayer is the soul's sincere desire, uttered

Based on International Sunday School Lessons; International Bible Lessons for Christian Teaching; © International Council of Religious Education

or unexpressed"? An ancient devotional writer puts it this way: "Tell God all that is in your heart, as one unloads his heart to a dear friend." How can we improve our personal and public prayers?

● **Sunday, April 11**

JESUS GIVES HIS LIFE

JOHN 12:1-32; 19:17-30

*"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gather round its head sublime."*

GLORY? In a cross? Jesus coined new definitions for old words. He was a king. He did not deny it before Pilate. But the royalty of Jesus was a far cry from the glory of Caesar. Pilate was not fooled. He sent Jesus to death because he thought it was politically smart to appease the Jewish leaders. He knew Jesus was no menace to Caesar. Whatever royalty He carried had no likeness to the world's pattern of kingship. Pilate had his grim joke on the Jews when he ordered written over the cross, the words, "Jesus of Nazareth, King of the Jews."

The glory of Jesus was the glory of humility. Like a lamb He was led to the slaughter. He died as He lived, the servant of all. The glory of the cross is the glory of sacrificial living. General Booth is reported to have sent this one-word telegraph message to all his Salvation Army officers one Easter: "Others." The way of the cross is selfless. It is patient, kind and full of love. It sets aside all personal ambition for what the world calls success. Jesus outlined the meaning of discipleship in one short, hard sentence, "Not to be served, but to serve." He affirmed that to live, to save life, was to lose it. What a challenge to a world where persons and nations key their policies to security and justify any action by the principle of self interest! The cross is the symbol of the kind of life Communism calls soft and weak. But we of the western world have no reason to boast. We too bow willingly before the great, the caesars of industry, politics and society.

There was no glory in the cross until Jesus was lifted on it. It was the hangman's noose or the electric chair of its time, only far more brutal. It was slow, lingering death under the merciless rays of the Oriental sun and in full view of the even more merciless crowd. By every human standard the cross meant defeat, the end. Sin was in the saddle that first Good Friday. Pride, envy, cruelty, hate were having a field day. It is difficult for us to measure the meaning of the "old rugged cross." We make our crosses of gold, silver and precious woods and metals. We often set our crosses with gems and wear them with pride. Crosses



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identify church buildings. Many churches are laid out in the form of a cross. To us the cross means hope, a beginning, not an end. In the catacombs at Rome I laid my hand on crosses carved into stone within a century after Calvary. We mark our graves too, two thousand years later, with the cross of hope. Jesus Christ transformed the sign of greatest shame into the symbol of salvation.

The glory of the cross is the forgiveness of sins that Jesus won for us upon it. The cross of Christ is more than the mark of humble, selfless service. It is more than a pattern for our living. The righteousness and mercy of God are somehow met together there. We know that Christ died, not for sins that He had committed, but for our sins. We know that each of us deserved the death He died. We glory in the assurance that by faith His victory over sin and death may be ours. The immutable law that "the soul that sins shall die" is satisfied. We find peace of mind and heart when, with childlike trust, we hear Him say, "Son, daughter, your sins are forgiven you." That is the glory of the cross of Christ.

But there is even more. The glory of the cross of Christ is its drawing power. Looking at the cross we first understand that God is love. We are no longer afraid of God. The cross demonstrates something of the height and depth, the length and breadth of God's love. "It was for me, He died" sings like a glory song in our hearts. Our King is not upon a throne but a cross. He does not drive us by His limitless might, but He draws, persuades, invites. How can we help returning love for His love? And it is through this love that we find strength to live the way of the cross.

Questions:

There were seven words from the cross. Which of them were for others? Which is more appropriate for our churches, an empty cross or a crucifix?

• Easter Sunday, April 18

OUR LIVING LORD

JOHN 20:24-29; 21:15-17

THE disciple Thomas has always seemed to me a most interesting person. John gives us three references that shed light on this tough-minded apostle of Jesus. John 11:16 shows Thomas clearly aware of the danger to Jesus if He should go to Bethany when opposition in nearby Jerusalem had grown to danger heat. But Thomas, in spite of his fears, was ready to go with his Lord. Again, John 14:5 gives Thomas a place in that beautiful passage where Jesus is telling His disciples of His going away to the House of Many Rooms. There Thomas revealed

again his frank realism: "We don't know where you are going and how can we know the way?" He is still aware of the mystery but bound to go with Jesus if he can know how.

The Easter message had come to Thomas as well as the rest of the disciples, but his skeptical mind refused to grasp the truth of the resurrection. The witness of the women had been so easy to discount as only the result of the high emotion of the hour. Even his fellow disciples could not convince Thomas that they had not yielded to the same emotion and imagined the Lord's presence. Egged on by the disciples' persistent assurance that they had seen the Lord, he voiced his doubt in a great challenge, "Unless I see and touch His wounds, I will not believe."

Eight days later Jesus accepted the challenge. I can never believe that Thomas actually touched the wounds. The familiar voice of Jesus, a look into His beloved face, the presence so clearly seen would have been enough. Thomas did not want to doubt and now there was no need. With absolute certainty he proclaimed his faith in a creed all Christians accept, "My Lord and my God." From that moment Thomas was ready to stake all on his faith.

Thomas wanted no second-hand faith. Thomas Carlyle, describing the kind of minister needed in his home church wrote, "What this parish needs is what every parish needs, a man who knows God at more than second hand." Lay men and women who know God firsthand are no less needed. We need the testimony of John and the other inspired writers of the Word. We need the testimony of Christian friends who have experienced the power of Christ's forgiveness. But in the end we must know that power in our own hearts. Like the blind man (John 9:25) we should be able to say, "One thing I know, that, whereas I was blind, now I see."

"My Lord," cried Thomas in His presence. By this he was confessing Jesus Christ as his master, teacher, leader, the captain of his life. He was accepting without reservation the demands of Christ's Lordship. Again he was ready to "leave all and follow Him." He had made this commitment at the beginning of Jesus' ministry. He had thought it was ended by Jesus' death. Now that he had refound his living Lord, he is ready to surrender anew—this time "for keeps." Like his master he will live "not to be served but to serve." Peter was to face the same demand of discipleship when his Lord commissioned him to feed His lambs and sheep. Love is dynamic. The love of Christ drives and draws us into active Christian service.

"My God" completed the creed of



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Thomas. Without this declaration there could be no Christian Church, no Christian life. The Risen Christ is more than a teacher, more than a pattern for perfect living. John's Gospel begins with the declaration of the deity of Jesus. At the end of the prologue of the Gospel, Nathaniel voices his faith in these words, "Rabbi, you are the Son of God, the King of Israel." In the expressly stated purpose of John's Gospel (John 20:31), the same declaration is made. Written into the constitution of the World Council of Churches is the same requirement that member churches accept Jesus Christ as "God and Saviour." There was no doubt in Jesus' mind as to His oneness with God and no hesitation in His proclamation of His deity.

The way of life Jesus taught is a terrible and mocking ideal if we try to live it without the constant inflow of divine power. We need the sense of the ever-living Presence every day, every hour. With Paul we affirm, "I live, yet not I, Christ liveth in me." The Easter assurance is more than a hope of life after death. It is that, praise God, but it is also the assurance that God in Christ is with us. And this experience of His presence by faith is even more blessed than was Thomas' experience by sight. This is our high privilege, our inheritance from the first Day of Resurrection.

Questions:

Read I John 5:4, 5. Here we have the echo of the creed of the first century church. It accounts for the power in that little band of disciples who won the Roman empire to Christ. The Holy Spirit witnessed in their hearts the assurance of the deity of Christ. What would we take from the gospel story if we rejected the second article of Thomas' creed? Can you think of possible excuses for Thomas' absence the first time Jesus appeared to the disciples? Do they sound like excuses given today for missing church and Sunday school? Can we afford to miss the fellowship of the worship and study of the church?

• Sunday, April 25

AHIJAH FORESEES A DIVIDED KINGDOM

I KINGS 11:29-38

FOR the next ten lessons we will study the northern kingdom and its prophets. We resume the study of Old Testament history that began in October 1951. Then for three months we studied the beginnings of the Hebrew nation. In July, August and September, 1952, lessons were devoted to a study of the rise of the kingdom. This series closed with a description of the reign of Solomon. This was the high spot in Hebrew history, as far as worldly standards of judgment go. When the people of Israel first demanded a king

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they wanted to be like other nations. In Solomon they had a king who would rank with the kings of Babylon and Assyria or the Pharaohs of Egypt. Luxury and magnificence marked his court. His capital city could boast great palaces and a temple built of hand carved stone and adorned with priceless materials. The Jews' hope of a Messiah was the hope of a resurrection of the Hebrew empire of David and Solomon. How little Jesus would fit into their dream of a glorious warrior prince who would lead the nation to freedom and world power!

Solomon had been a great king. He began well, enlarged the borders of the kingdom and built the temple of the Lord. His was the tragedy of success. He forgot that the divine destiny of the chosen people was to be different. He aped the vice and luxury of the Gentile kings. Perhaps he inherited immoral tendencies from his father, David. But David repented in deep sorrow and there is evidence that David, until the latter years of his life, was generally self-controlled and obedient to his God. Only when the childishness of old age came upon him did he yield somewhat to the temptations of luxury. In Solomon the sins of the father were coming to fruit.

Marriage, among the kings, was a matter of diplomacy. Indeed it still is a consideration of royalty. So Solomon tied many of the empires of his day to Israel by marrying into their royal families. He gathered a harem, like any Oriental monarch, and entertained at his court with little consideration for cost or decency. He fed his pride by great building operations. All this meant high taxes and forced labor. As Solomon grew old the patience of the people wore thin. The stage was set for rebellion.

God was well represented among His people. There were prophets commissioned to speak the mind of God to the kings. Only a few are mentioned by name in the Old Testament. During the 9th and 10th centuries before Christ there were literally hundreds of prophets (I Kings 18:4; 22:6; II Kings 2:5-7). Often they amounted to foretellers of the future as well as preachers, since knowing the will of God enabled them to see much that would come to pass.

Ahijah came from Shiloh, the town we associate with Samuel. He was sent to counsel a young man named Jeroboam, who was a member of the tribe of Ephraim, second in size and importance to Judah. Jeroboam had been employed by Solomon in construction of part of the city walls and had won the king's interest. Solomon appointed him an overseer. Then Ahijah told Jeroboam of God's purpose to divide the kingdom after Solomon's death and to



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make him king over ten of the twelve tribes. Dramatically he tore his outer garment into twelve pieces, giving Jeroboam ten. Probably Jeroboam instigated a revolt, or planned one, and was forced to flee to Egypt when Solomon heard of it.

When Solomon died, and his son Rehoboam took over the kingdom, the people were in open revolt. There was still a chance that Rehoboam might hold the kingdom together if he would promise to ease the tax burden and to pursue less ambitious plans for public buildings. But Rehoboam listened to the hot-heads of his court and boasted that he would continue his father's program to even greater excesses. This was Jeroboam's opportunity. He led a bloodless revolution and founded the northern kingdom. He forgot the warning of God and repaid the God who had made him king by leading his people to idolatry. Our next lesson will tell more of this.

The tragedy of Solomon is described in these words: "When Solomon was old his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God" (1 Kings 11:4). The story of Solomon's fall is first a decline of piety and then a decline in power. Whenever we forget God and yield to human pride, we are headed for destruction. Pride is the temptation that comes with God's blessings. As a nation we must never forget that our security and our prosperity are not our own achievement. As with the kings of Israel the prophetic word for us always begins with an "if." "If you will harken to all that I command you and will walk in my ways and do what is right in my eyes" . . . then "I will build you a sure house."

The greatest danger to our nation is not from abroad, though that danger is very real. Our danger comes from within. We place man on the throne and become proud before God. We think we can do anything without help from God. We disobey God's laws and make popular heroes of men and women who flout every moral standard. We make a joke of multiple marriages. We exploit our neighbors' skills and labor. We boast of our smart "business" methods. No wonder our great Christian historians find present in western civilization the same weaknesses and vices that led to the fall of every great world empire in the past. Only God can "build a sure house" for anyone or any nation.

Questions:

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A THIRD DAY WILL COME

(Continued from page 19)

long ago and Christ Himself would be to us only a name like any other name, "And not One who lives as the living, energetic thought of successive generations, as the awful motive power of a thousand events. . . . One to whom our eyes and hearts turn instinctively as our Master in life and our Savior in death."

In our kind of world, in any given day of twenty-four hours, goodness, beauty, truth, love, good will and peace can be mocked, scourged, spit upon, done to death and put in a tomb. In any day of twenty-four hours love is no match for brute force. Christ on any day, whether it be Friday, Saturday, Sunday, Monday, Tuesday, Wednesday or Thursday, is no match at all for Caesar. A cross, a few nails, a hammer, a spear, a sponge dipped in vinegar lifted to lips in anguish, a loud inarticulate cry, and Caesar thinks he has had a successful day.

In 1931 when the Second World War really began with Japan invading Manchuria, and England and the United States standing idly by doing nothing, Kagawa took his own life in his hands in sending an open letter from the Christians in Japan to the Christians in China.

"Dear Brothers and Sisters," he wrote, "I want to ask your pardon for my nation. Because of what we are doing I cannot preach in the name of Christ. I ask your attention to this fact, that we Japanese Christians were against sending any kind of troops to your province of Shangtung. We were bitterly opposed to it. Therefore, pardon us, and pardon me especially because our Christian forces were not strong enough to get victory over the militarists. But the day will come when we shall be strong enough and when our nations will be harmonious and peaceful in the name of Christ. We Japanese Christians love China."

Kagawa, one of the really great Christians of our time, knew that good will, peace and love, goodness, beauty and truth were no match for brute force on any given day of twenty-four hours. But he knew that there would be a third day for them when they would lift their heads and rise from the dead.

Theodor Mommsen, the historian, puts it, "History has a Nemesis for every sin." An Alexander, a Caesar, a Napoleon, a Hitler may inflict and torment the world for a few years and even God Himself will endure them for a day. But a new fact which cold-blooded history reveals is that the triumphs of evil are becoming more temporary with the passing centuries. The world had to endure Hitler for

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only a little more than a decade. The third day comes more quickly now. Love, peace, good will do not remain in the tomb as long as they used to. Goodness, beauty and truth crushed to earth rise more quickly in our kind of world.

Now, more personally, Easter and human experience prove that there will be a third day for you, but on this condition: that you take whatever life brings to you in Christ's spirit and face it with His faith.

You do not have to wait until you die for your third day to come. A third day has already come for some of you. Some of you have suffered personal losses which can never be offset, which in this world you can never recover. The very life went out of you. For a time you could see no meaning or purpose in anything, no justice anywhere. Then the third day came.

The first words a mother said to me when she received word of the death of her son were, "I can never believe in God again. How can I, when I prayed to Him to take care of my son and He let me down?" Her feelings on that first day seemed so irrevocably final. But I promised her that a day would come when she would feel differently. It did. A new sense of responsibility, a recovery of life's purpose rolled away the stone. Today she is more alive than ever before, renewed by sorrows borne and strengthened by frustration overcome. She no longer feels that her son is dead, but that he lives, not only in the house not made by hands but in this world as well.

On that first day when Madame Curie received the news of the unexpected, accidental death of her distinguished husband, she said, "This is the end of everything, everything, everything. . . . My life is upset in such a way that it will never be put right again. I think it will always be like this and I shall not try to live otherwise. I want to bring up my children as well as possible but even they cannot awaken life in me." Then the third day came, transcending and transmuting her inevitable loneliness into such greatness and newness of life that at her death her own daughter looked into her face and said, "She was at this moment the noblest and most beautiful thing on earth."

I talked with a father and mother and a young wife who had just received word that their loved one had been instantly killed by an exploding shell. I had married the couple less than two years ago. The father sat there feeling a loss too great to share, too deep to talk about, life seemingly gone out of him. He said, "My loss would not be so great if I could feel that my son's death would save my grandchildren from the same fate." He

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said another thing—"I am not going through this loneliness all alone." The third day will come for that father and mother and wife because they are meeting their irrecoverable loss in Christ's spirit and facing it with His faith, and a third day will come for what their son died for, a world in which people live in peace together.

Dr. Scherer of New York has made public a letter which he received from a young man in the service. It illustrates poignantly what happens when you begin to think of life in terms not of the first day but of the third. He wrote, "Dear Sir: I am a sailor, and I'll be pulling out in a few hours. But first I've got something to say. I came into your place this morning scared to death about sailing again. I wanted to talk to somebody pretty badly. There was a girl who said hello to me. She said for me to sit down and we got to talking about the future. I said maybe there wouldn't be any future for me. If only a fellow could be sure, I said, that something would come through worth dying for, it wouldn't be so bad.

"And then she said the queerest thing. She smiled and said, 'That's easy. Christ is coming through, and He's worth dying for.' I looked at her and she kept talking as if He was alive and a good pal of hers. I sort of expected to see Him walk in the door, it was so real. I was only there about ten minutes, and I don't know why, but her talking to me like that sort of did something to me, and I'm not lonely any more, and I'm not scared. She said, 'I want to make you acquainted with my friend Jesus. You ought to get to know each other since He'll be going your way.' I'm nineteen, and I never knew before that there was a God like that who would go along with a fellow. It don't matter so much now if my ship goes down and I go down with it as long as there is a God that no sub can sink and that won't ever change from what's right."

That is the priceless feeling you have when you think of life not in terms of what can and does happen to you the first day, but what you can make happen on the third day. You are not lonely or afraid any more. You know you have something nothing can sink. You know you have the power within you, or you know where to get it, to turn every loss into a gain, every tragedy into a triumph, every failure into success and even death into life.

Why should you go on being discouraged, cast down and undone by the events of the first day? There stands at your door forever knocking, One who waits to offer you a quality of life that death cannot destroy and a way of facing life that will make young spirit deathless and triumphant!

THE END

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CH4

Picture
of the Month

"Gypsy Colt"

A DROUGHT-impooverished farmer finds he has to sell his horse, Gypsy, which is the pet and companion of his young daughter, Meg. Gypsy takes the child to school every morning and then calls for her at three o'clock with such punctuality that the neighbors set their watches when they see them go by. When Gypsy is bought by a neighbor who owns a famous racing stable, the parting, while sad for the child, is even worse for the horse, for although he is afforded every material comfort, he is treated with occasional cruelty. On two occasions he escapes and returns to his young mistress, but each time he is brought back to the purchaser.

Taken on a long trip, for the purpose of entering a race, he again escapes, and once more sets out for the home he loves. When some cowboys attempt to lasso him, he cleverly eludes them. When four young motorcyclists, having heard that a large reward has been offered for his return, attempt to corner him in a canyon, he promptly outraces them. Through mountains and desert he evades pursuit



Donna Corcoran is the youngster devoted to her horse, Gypsy, in this appealing story of a child's love for an animal, based on a novel by Eric Knight.

until, near exhaustion, he is discovered by a Mexican boy who revives him with water which enables him to continue on to his destination. When the owner comes to claim him for the third time, the farmer counters with an offer to make an amicable settlement when his next crop is in.

Based on a novel by the late Eric Knight, this delightful story tells of a child's love for an animal, and how this love is fully reciprocated. It is also the

portrayal of a family bearing hardship together. For parents and children alike, it is an excellent lesson in honestly facing what must be done for the good of all.

Gypsy emerges as a remarkable and masterfully trained horse, and there is no resort to undue sentimentality. Splendidly directed and acted, with mountain and desert scenery beautifully revealed in Ansco Color, this MGM film is excellent entertainment.

Family

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young People;
F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

(★) **THE GLENN MILLER STORY** (Universal-International). A simple and touching love story has been adroitly woven into this inspiring biography of the famous dance-band leader who came to the world of music with little more than a dream and a trombone. The plot vividly develops the career of this young man who, in his aim of bringing musical pleasure to the world, rose to become one of the greats of his profession, and then tragically died. The dialogue is lively, and the acting is very often superb. The music, which features many of Miller's memorable jazz compositions, adds to the film's effectiveness. Technicolor. **F**

(★) **THE PICKWICK PAPERS** (Mayer-Kingsley Inc. Release). As Mr. Jingle would have said, this picturization

of the famous and amusing Dickens' novel is "a delightful film, *very*." Here we have all the beloved characters of the book. Members of the Pickwick Club proceed on their merry way, stopping at Dingley Dell farm for a romantic adventure, at a fancy-dress garden party of the "literary" Mrs. Hunter, and at various inns where they encounter more adventures. The entrance into their company of the opportunistic Mr. Jingle only adds to the already highly comic complications. For those unfamiliar with the novel, the film will prove interesting and entertaining; for Dickensian devotees, it will provide unalloyed pleasure. The cast, felicitously selected, includes many well-known British actors. A music score is used as part of the action, and the costumes and settings are authentically in keeping with the furbelowed 19th century. **A, Y**

IT SHOULD HAPPEN TO YOU (Columbia). An amusing comedy of a country girl who, intent on making a name

for herself in the big city, seeks to advertise herself by renting a huge sign in New York's Columbus Circle. A series of adventures—romantic, philosophical and commercial—finally convince her that being one of the crowd is not such a bad thing after all. As the not-so-dumb blonde who skirts the edge of impropriety and disaster, yet manages to remain wise and virtuous, Judy Holliday gives another of her inimitable performances in this tailor-made role. The plot—in which honesty wins in a refreshing way—is filled with situations which keep the interest at a high pitch. Superlatively well acted and directed. **A, Y**

OTHELLO (United Artists). In this somewhat unorthodox presentation by Orson Welles of the great Shakespearean tragedy, the photography leans heavily on the symbolical use of form, darkness, light, close-ups and unusual camera perspective. A dirge-like musical score adds to the ominous mood of the action, which is sometimes interrupted for the sake of visual effect. The film is esthetically impressive, and emotionally disturbing. The theme of the play—how jealousy, excited by insinuation rather than by definite accusation, can bring about the most tragic repercussions—is not developed with the subtlety of the original play. The plot is direct and realistic, and for those who

Film Reviews and Ratings by the
**PROTESTANT
MOTION PICTURE
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CHRISTIAN HERALD

do not mind their Shakespeare in highly interpretive form, this production should prove interesting as an experiment. **A, Y**

SAADIA (MGM). Based on the French novel "Echec au Destin," this melodrama has been filmed in Technicolor in French Morocco. Saadia, a Berber girl, held under the domination of a woman sorcerer, and fearing that the spell upon her may injure others, is willing to sacrifice herself. The Moroccan Caid, a French doctor and a Moslem holy man conspire to rescue her from the wily witch, who is finally sent to her doom. The plot effectively points up the difficulty of modern learning and science in overcoming ancient taboos and witchcraft. Costumes are especially interesting, and the use of the wide screen lends itself to the desert and mountain views, as well as to the scenes of Moorish interiors and native festivals. **A, Y**

THE BOY FROM OKLAHOMA (Warners). A western in which a young and unarmed sheriff outwits a criminal and brings him to justice with merely the aid of a rope and a soft Oklahoma drawl. Will Rogers, Jr., is excellent as the simple, laconic but forcefully courageous peace officer. Suspense is developed at the very outset of the picture, and is maintained throughout. The hero is represented as a man of decent habits and peaceful ways. There is enough romance to keep a nice balance, although the young lady proves to be rather handy with a gun. While there are many saloon scenes, these are offset by outdoor shots of colorful New Mexico. In WarnerColor. **F**

THE HORSE'S MOUTH (Mayer-Kingsley Inc. Release). A whimsical fantasy of an ancient Delphic oracle who comes to a small island off the Irish coast, chooses the bottom of a well as his abode, and proceeds to pay his rent by playing his trade of making predictions of the future. A London reporter on vacation learns of the oracle and, aware of the sensational newspaper story he has found, begins to furnish his home office with a series of amazing predictions. These, however, promptly threaten to disrupt important phases of national life. The film is filled with delightful humor and amusing situations, and under a whimsical exterior it dispenses sound advice on hope, faith and personal responsibility. The entire production has been beautifully executed. **A, Y**

RIDE CLEAR OF DIABLO (Universal-International). A plausible, action-packed western in which a young railroad surveyor returns to his family's ranch to avenge the murder of his father and brother by cattle rustlers. The hero, possessed of unusual courage and integrity, is able to dissuade the gunman who has been sent by the villains to kill him. While there isn't a dull moment, the violence in the film has not been stressed merely for its own sake. **A, Y**

HIS MAJESTY O'KEEFE (Warners). An adventurous 19th-century sea captain lands on a tropical beach after having been tossed overboard by his mutinous crew. He promptly sees an opportunity

for wealth in the abundant coconuts which can be sold for copra. The indolence of the natives and the cupidity of a slave-dealer complicate matters for a while, but the brave captain manages to overcome his enemies in the pursuit of his greed—which almost becomes his undoing before he finally learns his lesson. Filmed in Technicolor in the Fiji Islands, this film has all the usual ingredients: handsome hero, beautiful half-caste girl, dangerous villain, intractable natives and a lot of primitive dances. **A, Y**

BORDER RIVER (Universal-International). A band of Confederate soldiers, having stolen some money, set out to obtain guns and ammunition so that they can continue the war between the states. Their mission takes them to the Mexican border where they find bold and hectic adventure awaiting them. No effort is made to evaluate ethics—either good or bad. The point of the plot is that the end justifies the means—and this entails a great deal of fist-fighting, gun shooting and back stabbing. The story is well acted, the music is good and the Mexican scenery is striking. In Technicolor. **A, Y**

ALASKA SEAS (Paramount). A lusty tale of salmon fishing in Alaskan waters, and the struggle between the honest fishermen and the hi-jackers who prey upon them. The scene is laid in the 1920's when the government was keeping strict watch over the fisheries. There is a considerable amount of violence in the story, with both attempted and successful killings being used for dramatic emphasis. A tumultuous romance rides out a choppy voyage, and the villain becomes a hero by his last-minute sacrifice for the welfare of others. Interest centers on the details of the salmon-fishing industry, and on pictorial land- and seascapes. **A, Y**

RIDERS TO THE STARS (United Artists). A suspenseful science-fiction story of space rockets. **A, Y**

JIVARO (Paramount). Romance, plunder and murder in the South American jungles. In Technicolor. **A, Y**

ALWAYS A BRIDE (J. Arthur Rank; Universal-International Release). International crooks and confidence men in a fantastic farce. **A**

CHARGE OF THE LANCERS (Columbia). A fanciful story of the Crimean war and the siege of Sebastopol. Technicolor. **A, Y**

JUBILEE TRAIL (Republic). A western melodrama of the California gold-rush. In TruColor. **A**

JESSE JAMES VS. THE DALTONS (Columbia). A composite of brutality, sex and greed. This story in 3-D ends up being merely pointless. **A**

THREE YOUNG TEXANS (Panoramic Productions. 20th-Century Fox Release). A confused and unethical western in which crime seems to pay very well. In Technicolor. **A**

BAIT (Columbia). A selfish gold-seeking old man uses an innocent young woman as a means of achieving his evil objectives. **A**

DRAGON'S GOLD (United Artists). A ludicrous detective story of the Fu Manchus. **A, Y**

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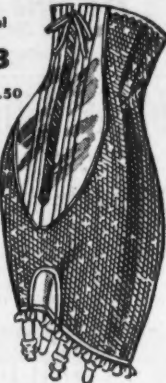
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- BACK TALK -



"A Letter to Presbyterians"

TO THE EDITORS:

As a new subscriber I am amazed at the first article I find listed under "Church News" in Gabriel Courier's News column ("Rumbling" Jan.). Mr. Courier states that the letter writers are "speaking for" their constituents." This is absolutely not so, and has not been interpreted thus by the great majority of the churches. The letter is a letter by the General Council to the churches and ministers, simply as an attempt to "initiate . . . thought" on the "present situation." It was only the "thoughts" of the General Council, and had no authority or power. It is an expression of concern.

Chicago, Ill. W. KENNEDY UPHAM

. . . You attempt to mislead your readers by judging an action of the Presbyterian Church by "congregationalism" which Presbyterians by their very nature renounce. Ours is a representative government and it has always been the policy of our Church representatives to speak out on all types of issues. Delegates to Presbyteries, Synods, or General Assemblies are not even honor bound to vote in accordance with the body they are representing but according to their knowledge and understanding of an issue. This is one of the reasons why the so-called "hierarchical" bodies can serve their nation as a social conscience for they do not have to wait to take votes on the local level. I say, God deliver us from the insipid evils of "congregationalism" and all that it stands for.

Pewee Valley, Ky.

(REV.) DOUGLAS T. IBACH

Christmas Card Floods

TO THE EDITORS:

Thank you very much for your interest in United Cerebral Palsy, as indicated on page 96 of your January 1954 issue, suggesting that used Christmas cards be sent to us. To tell the truth, we are swamped with used Christmas cards. No more, please.

New York, N. Y.

GEORGE ENGELHARDT

. . . I suggested that used greeting cards be sent to the Children's Heart Hospital of Philadelphia, Conshohocken Avenue, Philadelphia 31, Pa. Now people are sending their used cards to me. Please tell them to send cards direct to the hospital in Philadelphia.

Souderton, Pa. MRS. LEROY F. ANDERS

. . . Thank you for the item regarding the use of used greeting cards in our Home for Destitute Crippled Children. The re-

sponse has been so terrific that we must now ask that no further cards be sent.
Chicago, Ill. RAY E. BROWN

. . . On behalf of Concordia College I want to thank the many people who sent us cards which will be useful for our missionaries. Our quota for this year is now filled so we have no need for any more.
Moorhead, Minn. JOYCE MICKELSEN

Protestant Privilege?

TO THE EDITORS:

A friend showed me the article "Be Glad You're a Protestant!" (Nov. '53). Evidently the writer is a "Catholic" by habit but not by faith. If he does not believe that the Catholic Church is the One True Church founded by Jesus Christ, then his conscience should not stop him from joining the church of his choice. Our Lord told his disciples: "Preach the Gospel to every creature. . . He that hears you, hears me; and he who rejects you rejects me; and he who rejects me, rejects him who sent me." That wasn't very democratic either, was it? Mr. Carlton says, "Protestants are privileged to interpret." Is that such a privilege when it leads to hundreds of different sects all preaching something different as the Truth? If the blind lead the blind they will both fall into the pit. Judas got thirty pieces of silver. I wonder what Mr. Carlton received?

Indianapolis, Ind.

M. J. SCHMIDT

. . . Why don't Catholic laymen buy a Bible and check up on what they are being taught? What we need to know for our salvation is written so plain that even a child can understand it. When Christ walked here on earth, He did not pick out the scribes to be His disciples. Those he selected were ordinary people. Surely we have as much intelligence as a fisherman or a tax collector.

Fergus Falls, Minn.

A. A. M.

Santa Says Thanks

TO THE EDITORS:

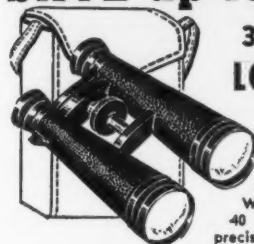
When the St. Louis Dispatch heard about "Single-Handed Santa" (Dec. '53), I was invited to come to their television studio on Christmas Eve and show slides of my workshop. It was also announced at the Third Baptist Sunday school where I attend. I received a nice letter from a Baptist minister in Sweden who read about me in CHRISTIAN HERALD. He is just one of the new friends I have made. From present indications, this will be my biggest year as truckloads of toys have been received since Christmas.

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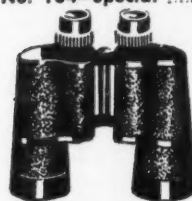
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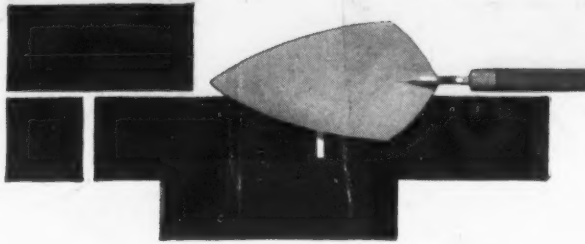
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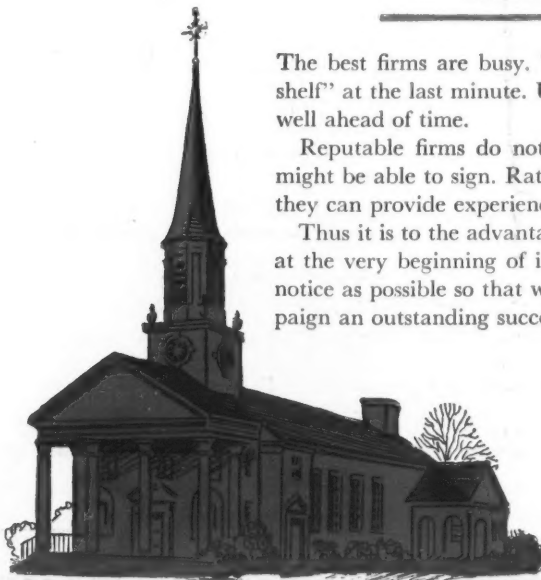
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